

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

JUNE, 1882.

VOL. XIV, No. 6.

The Home in the Church.

To very many of our young Christian people and Sunday-school pupils the Church must furnish home-like affection and entertainment. If the pastor and Sunday-school teacher were to inquire into the home opportunities of their scholars, they would be surprised to find how few of them enjoy these advantages; how few have pleasant parlors, good light, good books, good papers, good companionship, rational entertainment for an hour in the evening. These elements lacking in the places they call home, whether they be houses their parents live in, or boarding-houses in which they eat or sleep, it is imperative that the Church, which would guard and cultivate young Christians, should provide something which shall be a substitute for the best home advantages.

The church should have a room, or rooms, devoted to social and literary purposes. *This room should be lighted up every night.* It should be committed to the care of some discreet person, who would execute the laws enacted by the trustees for preserving order and insuring propriety of deportment. The leading religious papers and the best secular papers of the day should be there on file. The best magazines, religious and literary, should be accessible. The best and latest books should find place on the shelves of such a home library. Conversation may at a given hour be encouraged, and young people be made to feel that when the parlor of their boarding-houses is already preoccupied by card-players, loud talkers, and people with whom they have little sympathy, or when their bedrooms are cold and uninviting, they may find warmth, light, welcome, and opportunity under the roof of the church, which is to them home and refuge.

It may be said that the Young Men's Christian Association aims to do this very work. The Y. M. C. A. is, in many places, doing noble service in be-

half of large numbers of young people who are houseless, homeless, and churchless. But each church should itself for *its own* make these provisions. No Y. M. C. A. can accommodate a tithe of all the people in a community who need such ministries. Persons attracted to the Y. M. C. A. room are to that extent alienated from their own church, and if we would conserve a wholesome and increasing loyalty to the Church on the part of our young converts, we must make such provisions as these for them.

Homes of the Church.

It is impossible for people who have comfortable homes to invite every body into their parlors. There are discreet mothers who doubt exceedingly, however kind-hearted they may be, the propriety of inviting young men, about whom they know very little, to share the hospitality of their houses, and mingle with their own sons and daughters. This is a wise caution. Indiscriminate association is not proper under any circumstances. A young man to be invited as a guest in a self-respecting house should have established a reputation for integrity.

At the same time Christian people can do more than is the custom at present toward discovering the real merit that is to be found among the young men and the young women of the church and Sunday-school, and encouraging such merit by social recognition. If every family were to devote itself to this pastoral service, thousands of young men and young women might be saved from bad companionship, and trained in social manners which would be of life-long advantage; and thus the Church would be fulfilling the high ministry to which it has been called of winning and training, and thus, in the highest sense, saving souls, and creating new stores of influence for good in the world.

Tender Care of the Old.

SEATED by the fire in a pleasant western home one evening we noticed the absence of the head of the household. "Where is Mr. —?" we asked. "He must be reading in grandpa's room," said the lady. Sometime after we were joined by the gentleman, and soon after missed the daughter, about whom, some minutes later, we made inquiry, and the reply came: "She is reading now in grandpa's room." Incidentally one day the lady of the house said: "I have not been able to read such a book, for all the time that I have to spare I spend in grandpa's room reading to him, and he prefers another style of literature."

During the several days we spent in that house, we occasionally heard a rap as on the head-board of a bedstead, or with a cane on the floor. Promptly one of the family remarked, "Grandpa calls," and left. We watched closely in grandpa's room, in sitting-room, and parlor, and the tender care, the beautiful attention, paid by every member of that household, from the gentleman himself to his youngest son, made a deep impression upon our mind.

There was an old man lingering beyond the years of self-help, needing every attention; lying awake much of the night and through all the day; living, as some would say, "just a little too long;" "becoming a burden," as others would put it; remembering parents that surrounded his childhood with comfort; remembering brothers and sisters, most of whom had passed on before him into the eternal world, and those who remained, far beyond the sea, and those in extreme old age; remembering affectionate children who had grown to maturity, and were scattered up and down in the land; remembering the wife of his early manhood, middle years, and old age; who eight years ago bade him adieu, leaving him years of loneliness after her departure.

The beautiful ministry of this family at the bedside of their old father and grandfather made a deep impression on our mind. The self-sacrifice, the patience, the thoughtfulness, all gave charming testimony to the spirit of love that ruled in that home. Speaking a commendatory word to the lady of the house, (daughter-in-law of the old gentleman,) she replied promptly: "It is only our duty, and it is a great delight to us."

O rare indeed, in these days, are such loving attentions to the old and enfeebled. The demands of business, the attractions of society, the pleasures of the world, make it for too many a burden to look after and minister unto the grandfathers and grandmothers who, against their will, are detained in the homes of their children.

All such sweet services have their reward—a present reward—and the measure they meet to the old will, in time when gray hairs and wrinkles come,

be measured also unto them. Care for the disabled to-day is good seed sown which shall grow up in harvests of loving care when we are ourselves disabled.

Some years ago, learning of disaster which had come to a venerable friend, property lost, (largely through the rascality of a son,) lingering illness, and much suffering, an old man said to us: "Do you see how, notwithstanding all his prosperity through his middle years, woe has come upon him at last?" "When he was a boy," continued our informant, "he passed deliberately by the door of his old and helpless mother, refusing to give her help or sympathy, and the thorns and thistles planted then have grown up to sting and torment him now."

In our Sunday-school teaching let us carefully insist upon respect for the aged; loving respect for them; self-denying effort for them; patient thoughtfulness which will overlook their little peculiarities, and apologize for all indications of impatience on their part.

American children have too little respect for the old. They almost forget the command, "Honor thy father and thy mother;" and with our Sunday-school teaching let us not forget to make practical application of the doctrines contained in every lesson, that the fruits of our teaching may be seen in the daily lives and circumstances of our scholars.

Amusements.

Those of the young people who are this day being led away by the fascination of the dance, the card-table, and the theater, justify themselves, or are by their parents justified, on the ground that they must have amusements.

Now, we do not believe that any of them need amusement at all. We have no evidence in the word of God, in the laws of sound living, physical, intellectual, or moral, that there is a demand for "amusement" on the part of rational beings.

Recreation busy people may need. Recreation is the very thing most needed to-day by the people who engage in amusements. Such is the wear and tear of the dance, the lateness of hours kept by people of "society," the excitement of the theater, that young people most given to amusements are the people most in need of recreation, in order to save them from the disastrous effects of their self-indulgence.

The minister, the lawyer, the merchant, the mother, the servant-girl, the nurse, the blacksmith, may all need recreation. The student in high school may need the bracing air, the vigorous walk, the drill of the gymnasium, a bit of wholesome, useful work in the garden; but in cards, theaters, and ball-rooms are none of the recreative elements which they demand.

There is not the shadow of a reason for amusement in the argument above presented. We are

mortified when we hear thoughtful parents urge it as a plea for allowing their children to become accustomed to the vain pomp and glory and selfish gratifications of this present world.

Two Questions to Parents.

Do your children know the Ten Commandments, the Lord's Prayer, the Twenty-third Psalm, and the Apostles' Creed?

The knowledge of these things will be of no advantage to them if they never offer the prayer, accept the creed, rejoice in the psalm, or obey the commandments. But, knowing them, they will be more likely to love, trust, hold, and obey than if they had never known them.

It is your business to see that during the years of memory these cardinal things are put into the minds of your children.

Do your children know them? You trust to the Sunday-school. You trust to their own interest in the matter. You trust in some teaching agency that will come in the after years. You trust to your pastor. Do you not know that your responsibility begins before that of any other teacher? Do you not know that if *you* neglect to give them a thorough knowledge of these things, the probability is they will never get it?

Planning the Work.

BY LUCY J. RIDER.

THE members of a normal class in actual session one recent Saturday afternoon, were asked how many of them had in mind at that time a tolerably well defined plan for teaching the next day's lesson. From the one hundred and twenty-five persons present only three hands went up. If a like expression could be called forth from the more than a hundred thousand subscribers of the JOURNAL, would a proportionally larger number be found on Saturday to have planned their work for Sunday?

Things are often neglected because their value is unknown. Is a plan of work really valuable? Common business experience answers the question most emphatically as to all kinds of secular work. The dressmaker has a plan perfect in her mind before scissors are set to the cloth—pity the dress if she hadn't; and the man who would build a house by putting together at random a mass of beams and bricks would be counted intolerably shiftless or out-and-out insane.

And does the builder for eternity need less carefulness?

Two of the most common difficulties that meet the average Sunday-school teacher are:

- 1.) Difficulty in concentrating the thought of all upon the lesson; and
- 2.) Difficulty in making the personal application of the lesson.

As to the latter point, we fail often, because we naturally wish to speak our most solemn and earnest words in the closing moments, and, miscalculating our time, the closing moments are gone before we know it. Would not a careful plan remedy all this? When a road is well marked there is not much danger of straying from it, and the driver who has carefully planned out his time will not be overhurred on the last half mile of the way.

And not only should a plan be used in teaching, but our *own* plan. Here the comparison between dressmaking and lesson-making fails, for while ready-made patterns do very well for dry-goods, they fail utterly for living souls. The advantages of every teacher's having his own lesson-plan are apparent:

1.) Only in this way will the lessons *fit*—the "Word of truth" be "rightly divided."

2.) A plan elaborated out of our own mind will necessarily lead to more force and intensity in teaching than any second-hand material can do.

3.) The working out of an original plan will necessitate more close and careful study of the word. Any thing that compels or induces to more thoughtful study of the Book itself is an inestimable blessing.

4.) The work of analysis and plan-making is the best possible mental discipline.

Nor need the humblest of us groan at the impossibility of attaining to originality in such work as this. The wise man wrote, "There is nothing new under the sun," but newness and originality are two very distinct things. Moreover, the one who seeks to have some thoughts of his own about a portion of the Scripture has an immense advantage over most students. "Open thou mine eyes, that I may behold wondrous things out of thy Law," prayed David. The "wondrous things" are there if only our eyes can be opened to see them. "Open thou mine eyes."

Every "Lesson Help" starts out, in the study of the lesson, with a plan or outline, so necessary is this to symmetrical work. This lesson outline, like the rest of the "help," is of course for use, but no part is so little used and so much abused. Use does not consist in servile copying or wholesale appropriation. This is far enough from use—it is *ab-use*. The outlines given are intended as suggestive and stimulative, not to take the place of independent study.

Every teaching plan must include an analysis of the lesson. Of the value of analysis in searching for truth we need speak. Lavoisier analyzed, and the foundations of chemistry were laid. Locke analyzed, and the science of mental philosophy sprang into being. The Sunday-school teacher must analyze if thorough work is to be done. And now comes the vital question:

HOW TO PREPARE A LESSON ANALYSIS.

First, negatively. 1.) Do *not* imagine it can be done in a minute, or be discouraged if after ten minutes' hard study you are seemingly no nearer

the desired object than when you began. There is a clue somewhere, and a patient, persistent search will always find it. 2.) Do not allow yourself to look at any lesson-help or plan whatever. These should be examined *after* your own plan is made out, never before. This direction is very important. Once let another man's plan "pre-empt" your mind and there'll be no more room for *you* there.

But positively: 1.) Sit down to your work with nothing before you but a good reference Bible, the Title and Golden Text of the lesson, and pencil and paper. A concordance, however, is never out of place near a Bible student, nor are a Bible dictionary and atlas. These are Bible helps, not "lesson-helps." 2.) Close your eyes and ask upon your work light and help from above. 3.) Make yourself perfectly familiar with the matter of the lesson, first as a whole, then section by section; not verse by verse, for we want rational, not arbitrary, work now. The New Version with its sectional divisions will help us here. 4.) Jot down titles and headings of some kind to each of the sections; and, over the leaf—though this may not help in the analysis—write also any thing else of value that may occur to you. Now, 5.) The analysis being pretty well along, try a bit of synthesis—putting together. Look for a thread running through all the parts and binding together the whole. It may be found in the narrative, or in comparison or contrast. The words of the Title or the Golden Text may furnish it. It will probably, if a single word, be a noun or a verb.

To illustrate—we will take lessons past, so as not to be guilty of the "pre-emption" above mentioned—The aforesaid normal class at work on plans made an analysis of the lesson of Jan. 8, (Mark 1. 14-28,) based upon the order of narrative. Then for synthesis they found the thread-word in *Jesus*, and connected with it the four verbs found in the track of the story: *preaching, calling*—let the reader find the other two. Again, in the next lesson, the thread-word was found in *healing*, and the three "points" in the objects healed: *a friend, a multitude, a leper*.

It may be objected that these analyses are very simple—lying on the very surface. So much the better for our purpose, which is to "blaze the way" for teaching. Guide-marks may point to treasures hidden beneath the surface, but they themselves must stand out plain and clear if they are to do us any good. It is needful to add, however, that the analyses cannot in all cases be as simple as those given above, neither will the synthetic thread always be a single word. Indeed, there are cases in which the parts of a Scripture selection are manifestly distinct, and no natural synthesis is possible, but even here thoughtful analysis is invaluable.

The analysis of the lesson having been made and set to paper, or at any rate "set to our hearts," let the teacher carry the points in mind all the rest of the week, and he will be surprised at the thoughts and comparisons and practical teachable things that will gather around them. The delicious rock-candy

is made, you know, by simply suspending a bit of thread in the sugary solution for the crystals to gather about.

But the lesson-analysis, though the principal thing in the teaching plan, is not the only thing. The best possible results cannot be obtained in a Sunday-school class without thorough organization; hence there must be roll-call, inquiry after the sick and absent, occasional, appointment and reports of committees, and all the very little but very important things inseparable from organization. Time and place for these must enter into the teacher's plan. Then there must be one or two carefully selected illustrations put in at carefully selected times, but above all, and during all, there must be kept in mind the great central thought of the day—that "portion" which you desire specially laid upon the heart of the class as a result of the whole work of the lesson. Here is where a conscientious plan will help most of all in making our work truly effective.

But suffer one word of caution. This plan of the teacher should not be inflexible—not incapable of being worked over and improved by comparing it with the plans of others, or modified according to the exigencies and inspirations of the moment of teaching. There is a kind of coat called the strait-jacket. Rational people do not find it convenient, and unanimously discard it, but because of its existence they do not refuse to wear coats of any kind.

And another word of exhortation. Let every teacher who desires the very best possible results try planning the lesson. Do not forget or neglect it. Try it honestly a single month, and results will emphasize its importance more than words can do. The difference between this way and the planless way of teaching, is the difference between aimless wandering and steering by compass. When the goal is the salvation of souls we cannot afford the wandering. Let us have the compass work straight to the mark.

Wait.

Do not be discouraged if your boys and girls disclose little of the saint, and have a trying resemblance to the sinner. Wait, wait, wait. You have undertaken a great work, and can afford to wait. The gorgeousness of the sunset the other night, how long it took God to produce it! To raise the vapor from the sea, to bring it from afar, to marshal it in the sky, to detain it there until transfigured in the glory of the sun, may have taken a long time. Here is a mass of boyhood, girlhood, undeveloped. To move upon it, to shape it, to subdue it to God until it shall shine in his transfiguring presence, is a great work. To do the lesser thing, change a vapor-tuft into a jewel, God may have taken days and weeks. And yet how evanescent that brilliancy in the sky! To do the grander thing, what if it takes you years or even a life-time! Your work will make a glory stretching across eternity.

At Home.

... The plan has been recommended in this country and also in England, of holding Sunday-school classes in private houses for the benefit of advanced scholars.

... We have received from Rev. Paul Cook, of France, the French Normal Course for Sunday-School Teachers in Paris. Twelve exercises are introduced, running through the months of January, February, and March, 1882. We congratulate our French fellow-workers upon this forward step.

... We are happy to see that Thomas Simpson, Esq., of Winona, Minn., has again been elected superintendent of the Central Methodist Episcopal Church of that city. Mr. Simpson now enters upon his twenty-sixth term as superintendent. Mr. George M. Cole is one of the faithful librarians who has been at work in the same school for twenty years or more.

... A little miss from Silver Creek, N. Y., writes: "Papa and mamma and I, with a young friend, are starting a 'G. G. S.,' that is, a 'Good Grammar Society,' and I keep the record of every wrong word which is said by a member. It is quite interesting, but it is very hard to keep from saying 'aint,' and 'I guess,' and other words prohibited." Shakspeare might contend for 'I guess.'

... Mrs. A. H. Birch, of Lindsborg, Kansas, has prepared two games of instruction, one on English History, which is very highly commended, and another in two series on Bible History, the first series beginning with the Creation and concluding with Saul; the second series beginning with Saul and running to the close of the Old Testament. The games are fifty cents each, and are cordially commended by those who have examined them.

... The Sunday-school of the Central Methodist Episcopal Church, Trenton, N. J., had, during the year 1881, an average attendance of 40 teachers out of a total of 43, and of 410 scholars out of a total of 535. All the teachers and 176 scholars are members of the church. Of the scholars, 243 are over fifteen years old. These figures are very encouraging. The superintendent is J. S. Thorn, and the secretary, B. L. Stokes.

... Rev. Theodore C. Jerome, pastor of the Congregational Church, Manistee, Mich., is preparing to publish the "Pastor's Papyrograph," a manual of suggestions and examples of methods of church-work. He desires the co-operation of pastors and Sunday-school superintendents who have devised systems of organization, letters, schedules, cards, etc., which they have found effective, and of which they are willing that other churches shall share the benefit. If they will simply mail to him samples of their printed or papyrographed work, he will at once acknowledge with samples of his methods.

... C. W. Jerome, Esq., superintendent of the Methodist Episcopal Sunday-school, Carbondale, Ill., held an Assembly Service on Sabbath evening, February 5, devoted to the mountains of the Bible. The following mountains were considered: Ararat, Moriah, Horeb, Carmel, Sinai, Hor, Lebanon, Nebo, Tabor, Olives, Calvary, Zion, and the Mount of God. In connection with the exercise on Mount Nebo, there occurred a recitation on "The Burial of Moses." How much Biblical information might be imparted by a wise arrangement of such exercises.

... Messrs. Adams, Blackmer & Lyon Publishing Company, of Chicago, have lately sold out their *Nation-*

al Sunday-School Teacher, and other Sunday-school periodicals, to the *Sunday-School Times*, of Philadelphia. The Adams, Blackmer & Lyon Publishing Company will continue to supply their Sunday-School Requisites, and to publish their large list of School and Township Records, Teachers' Daily Registers, class books, reports, schedules, and school blanks of all kinds, and will give special attention to their largely increasing book manufacturing business. We are sorry to see the *Teacher* die. It was our own child. "We took a father's interest in it. To repeat a poor old pun at its editor's expense: He has our deepest sympathy. But the mantle of the departed *Teacher* falls on the never-dying, ever-growing *Times*. Success to the living! Tender memories of the departed!"

... The dean of the cathedral at Bangor, Eng., assembles all the church in the aisles of the cathedral on Saturday morning at ten o'clock, where they are divided into classes under their several teachers in the same manner as the children in Milan cathedral Sunday afternoon; with this difference, that at Milan there are curtains hung up to divide the classes, whereas at Bangor there are none. The work of preparation in the classes continues for three quarters of an hour, when the dean ascends the pulpit and proceeds to catechise them upon what they have been learning. After this, for a quarter of an hour or more, the children sing hymns. More than six hundred children come every Saturday of the year round to be thus catechised, and there are fifty teachers, chiefly ladies, who undertake the work of instruction. We learn from the *Church Sunday-School Magazine* that these Saturday classes have also been carried on with great success elsewhere in England.

 Our Congress.

— *The Sunday-School Magazine*: We would suggest that provision be made for a regular graded system of Sunday-school instruction, embracing the doctrines, discipline, and government of the Methodist Episcopal Church, South.

— *The Baptist Teacher*: If you are tempted to pound with hailstones the unsympathetic, un-Sunday-school people, be admonished by the ancient fable of the north wind and the sun.

— *The Westminster Teacher*: Dr. Niles reports the curriculum for four grades of certificates given by the Steuben Presbytery for examinations in Catechism, the Scriptures, hymns, best Christian literature. His Hornellsville Church received sixty-five.

— *Our Bible Teacher* quotes: Choose your ammunition. There are cartridges that shoot all distances. Don't get those that will go away before your class—among the Jews and Gentiles.

— *The Augsburg Teacher*: The sexton and the choir have as much to do with what becomes of the truth as the preacher.

— *Sunday-School Workman*: The lecture method is admissible for mature minds, or for a class consenting only to come thus. The lesson method has the advantages of securing attention, awakening thought, arousing effort to express; expression fixes thought, this stimulates study.

— *Wesleyan Methodist Sunday-School Magazine* enumerates minor benefits of Sunday-schools to England, as loyalty of poorer classes, many noble lives, favorable social mingling, reforms, sympathy, as in asylums, kindness to animals.

— *Church Sunday-School Magazine*: *Espirit de corps*, a bond of sympathy, in the union of teacher with teacher, teacher and scholar, sympathy of scholars with each other: an instrument of discipline: an unconscious training in Christian truth. What can resist the union of twenty or thirty teachers?

— *Church Worker*: Young teacher's preparation for work may be aided by cultivation of intelligence, in mind, in subject-matter of lesson, in knowledge of child-nature.

— *Chautauquan*: At Chautauqua thus far more than \$70,000 have been paid out for platform services. The people have paid about four cents for each lecture delivered, to say nothing of sermons, concerts, normal-class studies, and the thousand other privileges enjoyed.

— *The Christian Advocate*: The glare of publicity is thrown around the action of students as never before. Hazing was always wrong; now it is ridiculous.

— *Pittsburgh Christian Advocate*: To serve God only when one is happy can scarcely be called service at all.

— *Northern Christian Advocate*: The Sunday newspaper ought to satisfy the devil himself.

— *Buffalo Christian Advocate*: No clergyman has a right to occupy the pulpit of a church whose doctrine he rejects.

— *Western Christian Advocate*: Next to the preaching of the word is the narration of Christian experience.

— *Northwestern Christian Advocate*: The mean little soul flinches when its brethren rise in reputation and power in the Church.

— *Central Christian Advocate*: Mr. Spurgeon's published sermons number 1,635, and he says that he feels that he has "only coasted round the marvelous subjects which fill the Scriptures, and that he is now at the beginning of his divine theme."

— *Philadelphia Christian Advocate*: Dr. Herrick Johnson says, "I have charged and proved that the theater is often a murderous assault upon all that the family circle holds most holy and sacred."

— *Baltimore Christian Advocate*: Miss Easton, of Cawnpore, says that the ignorant heathen women are wreaking their vengeance on a man who left idolatry, cut down a sacred peepul-tree, and smashed the idols under it. Mrs. Hoskins speaks of one hundred and twenty-six native Christian women working for the Master on the Rohilcund District.

— *Methodist*: Nine hundred and forty-five theological volumes published in England last year, beyond even the educational, which were 680. Yet there are about 1,000 people in England (calling themselves Agnostics, Comptists, and Atheists) who make more noise than the 30,000,000 who read the old theology.

— *Methodist Advocate*, (Atlanta:) Imagine this plan in operation and the Methodist Episcopal Church thus swept out of the South! To call perpetual separation by the name of union is not calculated to make a favorable impression upon thoughtful minds.

— *Methodist Recorder* says that the General Conference of the Methodist Protestant Church asks at least a dime yearly from each church member for the educational collection.

— *Religious Telescope*: We know some who have been often honored by their election to official positions by the General Conference [among the United Brethren] who verily have religion!

— *Evangelical Messenger* tells us that the Sunday-School and Tract Union of the Evangelical Association,

spending thousands of dollars annually since 1860 in helping schools, in scattering freely tracts and books in German, English, and other languages, has \$10,500 in hand.

— *Christian Statesman*: Egotism is not only intensely disagreeable, it is a sin.

— *Guide to Holiness*: Our motto: Love, purity, power; love, love, nothing but love.

— *Advocate of Holiness*: Dr. Daniel Steele has engaged to write exclusively for the *Advocate* until he is able to do more.

— *Living Epistle*: Can Sunday-school officers and teachers do their work without being made pure in heart by faith in the blood of the Son of God?

— *Missionary Review*: For Europe's standing armies, \$2,500,000,000 a year; annual cost of liquors in Christendom, \$2,700,000,000; gifts of Europe and America to foreign missions, \$7,922,488 last year.

— *Bombay Guardian*: The North India Conference resolved, in January, that it has no sympathy with the strictures upon Rev. William Taylor's work made by the Rev. Dr. Rigg before the Ecumenical Conference. A brother said, "I thank God from my heart for the day when William Taylor turned Methodism loose upon the two hundred millions of India." The North India Conference has 13,000 Sunday-school scholars, and at the anniversary the mark was set at 30,000 within a decade.

— *India Methodist Watchman*: Through the Central Committee of the two conferences, forming a Sunday-School Union for India, it is to be hoped that a good Sunday-school paper, suited to India's wants, will be produced.

— *The Rocky Mountain Baptist* objects to such union publications as teach, "When Jesus came to John to be baptized he chose the mode he preferred; so he leaves it for his followers to chose the mode in which they prefer to be baptized."

— *Standard*: S. P. Jacobs, of the South India Conference, reports a hundred conversions of native young men and women, also several children, within a few weeks after his appointment as pastor of the Colar Orphanage of 350. Some speak several languages. They are the nucleus of a Canarese mission in Mysore.

— *The Gospel in All Lands*, (the splendid 16-page illustrated weekly, Mr. E. R. Smith, 74 Bible House, New York, two dollars:) Put yourself in his place. Whose place? The place of a heathen man. Awake and show your gratitude for what you are!

— *Christian Guardian*: Blessed are the men and women who encourage their fellows by kind and appreciative words and deeds. They are a benediction to weary spirits.

— *Free Methodist*:

"My heart I'll open wide; there's not a room
So high or low but to it thou shalt come;
All, all I open wide, the house is thine,
Within to dwell, to feast, and evermore to shine."

— *Zion's Herald*, speaking of the bigotry of "liberal" teachers, says: They are popular declaimers, but never draw around them a spiritual class, holy and devoted to Christian work.

— *Divine Life*: Miss Groom writes from the Punrooty, South India, Mission, that when Miss Reade was too weary to continue preaching to the crowd at the tent-door, three children said, "If you will lie down a little while, ma'am, we will go out and preach to the people." They did so, singing and speaking to the attentive crowd. "We could not hear a sound but of

children's voices." Pray for Miss Reade, laid aside now by sickness.

— *Methodist Quarterly Review*: By the criterion of language, laughter, worship, and educability, we demonstrate a chasm between the highest brute and the lowest man that can be crossed only by superaddition through special creation.

Harper's Monthly: In "Stories of Adventure told by Adventurers," Mr. E. E. Hale has sought to direct the attention of young readers to the treasures of story and adventure that are ready to their hands in the public libraries.

— *Triumphs of Faith*, (devoted to faith-healing and to the promotion of Christian holiness, by Miss Judd, a lady of the Protestant Episcopal Church, Buffalo :) If we live in the power of Christ, he will confirm the word and work of faith "with signs following."

— *The Christian Herald* tells of a miser, in the lining of whose garments were two thousand dollars, dying in a cold room, saying, "Money is a good thing to have." We may apply the *Herald's* story thus: O disciple, use the gold of the word of God for your souls and for others.

— *Ocean Grove Record*: Rev. A. G. Fraser, D.D., a profound student of Hebrew and Greek, 67 years of age, has just joined the South India Conference, to devote his vigorous old age to preaching to the heathen in different languages.

— *Canada Christian Advocate*: On the 9th of December 210 students in the Lahore Medical College, in the north of India, renounced idolatry and other faiths, and joined the Brahmo Somaj. As they are now, like thousands of educated young men there, without any positive belief, let the readers of the JOURNAL ask God to especially affect and guide them by his Holy Spirit.

— *Michigan Christian Advocate*: As a teacher the Christian pastor must be an earnest, life-long student. In our own Church, in this State, more than one half of those who have entered the ministry within the last twenty years have voluntarily fallen out within five years.

— *Evangelical Sunday-School Teacher*: We still think, as we have for years past, that the Sunday-school work of our Church (Evangelical Association) would be greatly benefited by the appointment of a General Superintendent. It was in this way that the Methodist Episcopal Church developed her Sunday-school work.

Opening and Closing Services for Second Quarter of 1882.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

SCHOOL. The Lord is my shepherd, I shall not want.

SUPT. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

SCHOOL. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

SUPT. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

SCHOOL. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

ALL. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.

III. SINGING.

IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

SCHOOL. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

ALL. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 28.]

LESSON X. THE TRANSFIGURATION.

[June 4.]

Mark 9. 2-13. [*Commit to memory verses 3, 4, 7, 8.*]

2 And after six days Je'sus taketh with him Pe'ter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them E-li'as with Mo'ses: and they were talking with Je'sus.

5 And Pe'ter answered and said to Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them:

and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Je'sus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that E-li'as must first come?

12 And he answered and told them, E-li'as verily cometh first, and restoreth all things: and how it is written of the Son of man, that he must suffer many things, and be set at naught.

13 But I say unto you. That E-li'as is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

General Statement.

For a week Jesus remained with his disciples in the retirement of Casarea Philippi, instructing them in the truths of the Gospel, and preparing their faith for the scenes of the garden, the tribunal, and the cross. He leads the three chosen companions to the heights of Hermon, for the purpose of finding there communion with his Father, and of giving to them an evidence of his divinity and his glory which shall strengthen their hearts in the coming days of gloom. As he prays, the darkness of the night is turned to day by a celestial radiance streaming from his face, while his garments shine like sunlit snow. Two forms appear at his side, whom the disciples by intuition know to be the glorified Moses and Elijth, descending from their heavenly seats to commune with their Redeemer concerning his atoning death. The Shechinah-cloud, which of old over-

hung the tabernacle, now enfolds the Saviour and the two prophets, parting them from the disciples, while a voice from within the glory proclaims Jesus as the Son of God. Overwhelmed with fear, the three witnesses fall upon their faces, but are reassured by the touch and tender words of Jesus. They look up, the vision has faded away, their Master stands alone by their side. As they descend the mountain in the morning, Jesus bids his disciples not to reveal the scenes which they have witnessed until his life shall have been crowned by his resurrection. They wonder at his words, but venture to inquire how it is that Elijah is to appear before Messiah's coming. Christ reminds them that the great reformer has already come in the person of John the Baptist, who has prepared the way for the Redeemer by leading the nation back to its God.

Explanatory and Practical Notes.

Verse 2. Six days. Luke (9. 28) has "about an eight days." Probably it was a week, as both expressions were in current use meaning that length of time. **Peter, and James, and John.** The three who were recognized as leaders in the apostolic company, and were destined to be Christ's companions in his agony; so that, beholding him at the two poles of his experience, they could bear testimony to both his divinity and his humanity. **A high mountain apart.** Formerly supposed to be Mount Tabor, in the center of the land, but now with better reason believed to be Mount Hermon, the loftiest in Palestine. **He was transfigured.** The divine glory which at other times he veiled from human sight now revealed itself in full splendor. **Before them.** Luke tells us that the transformation took place while he was at prayer, as he was wont to pray at night, and as they descended on the next day, (Luke 9. 37.), as well as from the fitness of the event, we may assume that it took place at night, thus becoming all the more striking and supernatural.

3. His raiment. Matthew says also that "his face did shine as the sun." His garments could not conceal the glory which radiated from his body, but themselves became transparent and shining. **Exceeding white as snow.** "Dazzlingly white, like the glow of white objects in reflecting the rays of the meridian sun."—*Morison.* **As no fuller on earth.** The fuller or cloth-dresser was one who cleansed linen garments, the general dress in the Orient. (1) *Let us rejoice in the thought that we shall one day witness this glory.*

4. There appeared unto them. The disciples knew these celestial visitants, either by revelation or by the direct vision imparted through the high spiritual condition in which alone they could behold them. **Elias with Moses.** Moses as representative of the law, and Elijah of the prophetic order; the two most honored men of the Old Testament dispensation: one borne to heaven without death, and the other scarcely tasting its terrors; the two men who, like their Lord, had fasted forty days in the wilderness. (2) *Thus is Christ Jesus placed at the head of all God's messengers, and as the*

equal of the greatest prophets. (3) Thus, too, is shown the reality of the spiritual world. **Talking with Jesus.**

Luke, 9. 31, tells us that the theme of their converse was his coming death; thus showing that the cross was foreknown by Christ and recognized by the clear eyes of God's departed saints as the formation of his kingdom. (4) *Let us keep the cross where these worthies placed it, in the forefront of our religion.*

5. 6. Peter answered. With characteristic impulsiveness, speaking not in answer to any word, but as he saw the heavenly visitants about to depart. Luke 9. 33. **Good for us to be here.** He would detain these departing saints; would have them remain and make this mountain, like Sinai, the center of a new dispensation. (5) *If such a glimpse of glory was precious, what must it be to dwell forever with the King in his beauty?* **Three tabernacles.** Three booths of wood and boughs, the best that the wild neighborhood afforded; within which the heavenly beings might remain. (6) *How often would God's people dwell with him on the mount rather than work for him in the world!* **One for thee.** Peter has no hesitation in placing the name of Jesus above those of the greatest and most inspired of earth. **He wist not.** His words were not the result of well considered purpose, but spoken in the excitement of the moment.

7. A cloud. Matthew says, "a bright cloud." This was, probably, the "glory" which of old was in the Holy of Holies, and was manifested in all divine appearances of the Old Testament. **Overshadowed them.** Not the apostles, but Jesus and the two saints. Luke mentions the fear of the disciples as they beheld their Master entering into its radiance, and separated from them. Perhaps they expected his immediate ascension to heaven. **A voice came.** The voice of the Father which thus at the beginning of Jesus' ministry, (Matt. 3. 17.), at its middle, and at its end, (John 12. 28.) proclaimed Jesus divine. **My beloved Son.** (7) *When God honors Jesus it matters little if men reject him. Hear him.* Perhaps this utterance was connected with the disappearance of the two prophets, as indicating that

hereafter God would speak to the world through his Son. Heb. 1. 1, 2.

8. Suddenly. The disciples had fallen upon their faces in fear, but at the touch of Jesus they looked up, (Matt. 17. 6-8,) and saw that the vision had passed away. **Jesus only.** (8) *We can afford to lose the lawgiver and the prophet if they will leave us Jesus only.*

9, 10. As they came down. This was on the next morning after the vision. (9) *From the mountains of rapt communion we must descend to the vale of ordinary experience.* (10) *Yet into the struggles of the valley we may carry the inspiration of the mountain scenes.* **Tell no man.** It could not be understood by others, and was not understood by themselves; hence could only lead to cavilling and curious questions. **Till the Son of man were risen.** The resurrection placed the whole life of Jesus, as well as his death, in a new light and new relations. **What the rising... should mean.** Until the resurrection actually took place, it was not possible to comprehend it, and a hundred questions concerning it would at once spring to the mind of the disciples.

11. They asked him. The question was suggested

by the appearance of Elijah at the transfiguration. **Why say the scribes.** The literature of the rabbins and the customs of the Jews both bear testimony to this universal expectation. **Elias [Elijah] should first come.** Was this which they had witnessed his only coming? Why had his appearance been so short and so secret? His coming had been prophesied in Mal. 4. 5.

12, 13. Elias verily cometh first. The expectation of Elijah's coming was just, warranted by Scripture, and met by fulfillment in the person of John the Baptist. **How it is written.** Meaning that Jesus showed them not only the predictions concerning Elijah, but those concerning a suffering Christ. **Indeed come.** John the Baptist met the predictions concerning Elijah, whom he resembled in manner of life, in character, and in mission. **Done.... whatsoever they listed.** The slaughter of John was due as much to the adverse influence of the scribes as of Herodias. **As it is written.** Not that "they have done as it is written," but "he has come as it is written," and they have done with him as they desired. The sentence "they have done," etc., is elliptical.

HOME READINGS.

- M.* The transfiguration. Mark 9. 2-13.
Tu. The voice of God. 2 Pet. 1. 1-18.
W. Moses on the mount. Exod. 3. 1-15.
Th. God's glory on the Mount. Exod. 24. 1-18.
F. Elijah on the mount. 1 Kings 19. 1-18.
S. The vision of Isaiah. Isa. 6. 1-13.
S. The testimony of God. Matt. 3. 1-17.

GOLDEN TEXT.

And lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased. Matt. 3. 17.

LESSON HYMN. C. M.

Hymnal, No. 198.

The chosen three, on mountain height,
 While Jesus bowed in prayer,
 Beheld his vesture glow with light,
 His face shine wondrous fair.
 From the low-bending cloud above,
 Whence radiant brightness shone,
 Spake out the Father's voice of love,
 "Hear my beloved Son!"
 Lord, lead us to the mountain height;
 To prayer's transfiguring glow;
 And clothe us with the Spirit's might
 For grander work below.

TIME.—A. D. 28, a week after the events of the last two lessons.

PLACE.—Mount Hermon, north of Cesarea Philippi.

PARALLEL PASSAGES.—Matt. 17. 1, 13; Luke 9. 28-39.

DOCTRINAL SUGGESTION.—The divine nature of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Three Witnesses, v. 2, 3.

Why were there three chosen for this event?
 What other great event did only these witness?
 Matt. 26. 37.



To what place did Christ lead them?
 What was the purpose of the transfiguration?
 In what act was Christ transfigured?
 Luke 9. 29.

What change took place in his appearance?

To whom did Christ afterward appear in a similar glory? Rev. 1. 13-16.

2. The Two Saints, v. 4-6.

Who were they, and why were they present?
 What was the theme of their conversation? Luke 9. 31.

What was the feeling of the three disciples?

What was Peter's desire?

3. The One Saviour, v. 7-13.

What voice was heard, and what was said?
 What did this show concerning Jesus?

What reference was afterward made to this event by Peter? 2 Pet. 1. 16-18.

How did the vision end?

What did Christ command, and why?

What conversation took place after the vision?

To whom did Christ refer as "Elias?" Matt. 17. 13.

Practical Teachings.

How are we here shown—1. The divinity of Christ?
 2. The authority of Christ? 3. The importance of Christ's sufferings and death?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Three Witnesses, v. 2, 3.

Who were the three witnesses?

Of what other event in Christ's life were they the only witnesses? Matt. 26. 37.

To what place did Jesus lead them?

What mountain is this supposed to be? [Ans. Mount Hermon.]

What there took place?

What was Jesus doing when he was transfigured?
 Luke 9. 29.

What change took place in his appearance?

2. The Two Saints, v. 4-6.

What two saints appeared with Christ?

Who were these, and what was remarkable about them?

What was the subject of their talk with Christ?
 Luke 9. 31.

What did Peter say as he looked upon them?

What did he desire to do, and why?

How did his words show reverence for Christ?

When may we expect to be with Christ always?
 John 14. 3.

3. The One Saviour, v. 7-13.

What overshadowed them?

What voice was heard, and what was said?

When had a similar voice spoken concerning Christ?
 [GOLDEN TEXT.]

How did the vision end?

What did Christ command the three disciples?

How did they receive the command?

What conversation took place concerning Elijah?

To whom did Jesus refer in these words? Matt. 17. 13.

Teachings of the Lesson.

How are we here shown—1. The glory of Christ's appearance? 2. The joy of Christ's presence? 3. The authority of Christ's words?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Three Witnesses, v. 2, 3.

What three disciples did Jesus take with him? Peter, James, and John.

Where did he take them? To a high mountain.

What mountain was this? Perhaps Mount Hermon.

What did Jesus there do? He showed his glory.

How did his face appear? It was brighter than the sun.

How did his clothes look? As white as snow.

2. The Two Saints, v. 4-6.

Who were seen with Jesus on the mountain? Moses and Elijah.

How long before this time had these men lived? **Many hundred years.**

What were they now doing with Jesus? **Talking with him.**

What did Peter say as he saw them? **"It is good for us to be here."**

How did he and the two other disciples feel? **They were full of fear.**

3. The One Saviour, v. 7-13.

What covered Jesus and the two saints? **A cloud of glory.**

What was heard from heaven? [Repeat **GOLDEN TEXT.**]

Whose voice was this? **The voice of God.**

Whom did the disciples see after the voice? **Jesus only.**

What did Jesus command them to do? **To tell no man.**

What did he say must come to pass? **That he must suffer and rise again.**

Words with Little People.

1. Remember that in heaven we shall see Christ in his glory.

2. Remember that in heaven we shall meet the good who have lived on earth.

3. Remember that in heaven his glory shall be our glory.

4. Remember that in heaven we shall be with Christ forever.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Jesus take with him to a high mountain apart? **Peter, James, and John.**

2. What there took place with Jesus? **He was transfigured.**

3. Who appeared talking with Christ? **Moses and Elijah.**

4. What did Peter say? **"It is good to be here."**

5. What did a voice from heaven say? **"This is my beloved Son; hear him."**

6. What did Christ command concerning the vision? **To tell it to no man.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ in the Transfiguration.

I. THE GLORIOUS REDEEMER.

He was transfigured before them. v. 2.

"Beholding....the glory of the Lord." 2 Cor. 3. 18.

II. THE INSPIRED REDEEMER.

Elijah with Moses ...talking with Jesus. v. 4.

"God ...spoke by the prophets....Son." Heb. 1. 1, 2.

III. THE DIVINE REDEEMER.

This is my beloved Son. v. 7.

"Thou art my Son." Heb. 1. 5.

IV. THE ONLY REDEEMER.

No man....save Jesus only. v. 8.

"None other name under heaven." Acts 4. 12.

V. THE ATONING SAVIOUR.

He must suffer many things. v. 12.

"Spake of his decease." Luke 9. 31.

VI. THE RISEN SAVIOUR.

Till the Son of man were risen. v. 9.

"Now is Christ risen." 1 Cor. 15. 20.

ADDITIONAL PRACTICAL LESSONS.

The Lessons on the High Mountain.

1. The scene on the mountain shows that he who became man was God. v. 2.

2. It shows that the New Testament is in unity with the Old. v. 4.

3. It shows that the greatest of the prophets pass away, while "Jesus only" remains. v. 8.

4. It shows that there is a world where those who have departed from earth continue to exist. v. 5.

5. It shows that saints in heaven retain their interest in God's kingdom on the earth. v. 4.

6. It shows us that Jesus speaks to men with the authority of God's Son. v. 7.

7. It shows that all the truths of the Gospel may be understood after Christ's departure better than while he is on the earth. v. 9.

8. It shows that we are not to expect in this life a continuous state of spiritual exaltation. v. 9.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WHEN a traveler has to pass through an unknown and dangerous region, he is glad to secure a trustworthy guide, one who knows the path, and who has had experience of its difficulties, and is strong enough to meet its dangers. Perilous Alpine ascents have been made in safety, under the conduct of able guides, which for any man to have attempted without such guidance would have been certain destruction.

In the last lesson we heard of a rough path set before the disciples of Christ. Little as they comprehended the full meaning of all he said, his words had cast over them the shadow of impending danger, trial, and sorrow; and a feeling of gloom mingled with unwillingness and unreadiness had entered into their hearts.

There was one thing plain. They were his disciples. He was their Lord. Where he went they must follow. They could not be severed from him. Little did they know that the most awful part of his journey was to be taken alone—that he was going down into the abyss that they might be raised up on high. But it was true that sorrow for him meant sorrow for them, and that when the storm burst upon him its darkness must for a while overshadow them.

But what pledge had they that the path of danger should be trodden in safety, and that out of darkness they should emerge into the light? They had the knowledge, divinely revealed in their hearts, that he was "the Christ of God." And he gave to three of them something further. For a moment the veil was to be drawn aside, and they were to see something of his glory, so that, realizing in some measure the greatness of their Guide, they might go forward bravely and hopefully, instead of in sadness and in fear.

1. Little they thought when they began the ascent of the "high mountain," as the dark shades of evening were coming on, and yet darker shades, perhaps, casting a gloom over their hearts, of the wonderful vision that was to burst upon them. Heavy (as Luke informs us) with sleep, the sleep it may be, not merely of weariness, but of sorrow, they did not see the glory of their Lord breaking through the veil of his lowly humanity, nor did

they witness the arrival of the heavenly visitors. But waking up they behold him with whom they had lived in close and familiar intercourse transfigured, his very garments reflecting the glory of his face and shining with purer whiteness than even the spotless snow that clothed the peak above them. They see him whom the rulers rejected receiving the homage of glorified saints of old, even of the lawgiver, whom those rulers affected to follow, and of the prophet whom some of the populace now conjectured him to be. How different this sight from all they had lately gone through! Of the conversation which passed little was probably comprehended at the time by the disciples, for mind and sense were dazzled, and a mysterious awe began to make itself felt. It was, perhaps, with a half unconscious desire to escape the intense spirituality and supernaturalism of the sight that Peter's proposal was made to build three tabernacles. But while he is yet speaking (Matt. 17. 5) a tabernacle or cloud of light envelops the shining ones, and the divine voice issuing from it declares: "This is my beloved Son: hear him."

The Son of God. Yes, Peter had known that; for it had already been revealed in his heart. Yet he had not been willing to "hear him" always. When Christ spoke of the cross, Peter had taken upon himself to "rebuke him." He must learn to receive every word of his Lord, however strange and unwelcome to his ears its sound might be. Jesus was the divinely appointed Guide, whom he must follow implicitly. Yet at this moment Peter seemed to be losing him. He had seen him transfigured; he had seen him enter into the cloud of light. Must he be parted from his glorious Guide? No, "suddenly looking round," the glory had passed, the vision was over: "They saw no one any more, save Jesus only with them."

2. With hearts greatly cheered and lifted up they must have turned to descend the mountain. What harm could possibly befall the followers of such a glorious Leader? And what could touch even a hair of his head? But again they hear a strange, sad word. They are not to mention what they have seen "till the Son of man be risen again from the dead." Death, their Master's death, is still put before them, and as for the rising again, they cannot comprehend it. Then they remember the prophecy, no doubt recalled to their minds by the scene they had just witnessed, of the coming of Elijah, to "restore all things." How does this agree with their Lord's announcement? They have remembered that one prophecy, and have forgotten the many which foretell that "the Son of man must suffer many things and be set at naught." All shall be fulfilled. He who came "in the Spirit and power of Elijah" has prepared the way of the Lord, and just as he has met the world's anger, and suffered the world's frown, even unto death, so must it be with him whose forerunner he was. Matt. 17. 12.

Heavenly glory—earthly suffering, were the two prospects the disciples brought down with them

from the mount. But the first was the most vivid. They could not clearly see the darkness and the trials of the path that lay before them. They could see the greatness of their Guide. He needed not, for his own sake, to tread the path of suffering. The glory of heaven, the homage of the unseen world, belonged to him. But he was going down to death for his own purpose. Surely then he could provide for those he loved, could bring them safely through. Surely none could touch them without his permission. The way could not be so dark as it looked. "In some way or other" it must be made bright.

And though Peter, James, and John, might not reveal what they had seen to the rest, (who were doubtless not ready for such a revelation,) yet their look of fresh confidence and brightness would be a help and encouragement to the others.

The same Jesus goes before his people now. It is still true that "we must, through much tribulation, enter into the kingdom of God." And the path is full of brightness. The Guide is sure and invincible. And glory is at the end.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

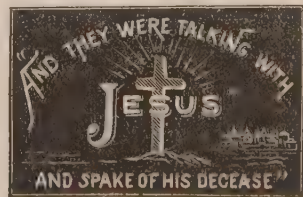
Notice the place and circumstances of this event, drawing a rough map....Its purposes: 1.) To reveal Christ's divinity; 2.) To strengthen disciples' faith; 3.) To show true character of his kingdom....The character of the transfiguration, and its events: 1.) The prayer; 2.) The glory; 3.) The two prophets; 4.) The cloud; 5.) The voice....The witnesses: 1.) Who; 2.) Why chosen; 3.) Their conduct....The aspects of Christ. (See Analytical and Biblical Outline)....The teachings of the event. (See Additional Practical Lessons)....Duties taught by it: 1.) Worship Christ as God; 2.) Obey him as Master; 3.) Look forward to meet him in glory....ILLUSTRATIONS. A king disguised going among his people as their equal, yet appearing at times in royal dress on his throne. So Christ in lowly form, yet none the less a king....The king of Persia was deemed so lofty a personage that his people never saw his face, and only the seven noblest in his realm could look upon him. But our King is one with whom even his lowliest subjects may hold loving converse.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 2, Poetical, 4067; Prose, 7196. Ver. 3, Poetical, 4068. Ver. 4, Poetical, 1494. Ver. 5, Prose, 2924; Poetical, 444, 3500.. Ver. 6, 2272. Ver. 7, 7181.

Blackboard.

BY J. B. PHIPPS, ESQ.

Three simple blackboard designs are given for this lesson. The first one illustrates the subject of the con-



version between Moses and Elias and the Saviour. See Luke, ninth chapter. The second design shows



the rays of glory falling on Jesus only, while the voice from heaven owns him as the Son of God. Verses 12



and 13 in the lesson are the key to the prophecy of Malachi. Any or all of these designs may be used to illustrate the lesson.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Nearness to Jesus.

Ask if children ever saw a mountain, and tell how dwellers in mountain-regions love to follow the winding paths that lead to high points. Far above the earth, one seems to be more alone with God. Point out Mount Hermon on the map. Jesus took Peter and

James and John with him when he went up the mountain side. Get children's thoughts as to why he did this. Ask for any thing known about these disciples, and teach that Jesus wants his disciples near him that he may do them good. Show that there is no possibility of getting good except by being near Jesus.

The Transfiguration. Little children will get a dim understanding of this unless it be illustrated in some way. A bit of root and a full-blown rose may be shown. Tell that without the root there could be no rose, and that the bright blossom is only a changed form of the life that is in the root. Something in this way Jesus was changed. Some of the heavenly glory came upon him, and the disciples saw him all beauty and majesty and love. Tell that two shining beings were talking with him. Print "Moses" and "Elijah" on the board, and ask who they were, and where they came from. This incident may be used to make the truth clear that there is another world in which those who once lived here are living now, and that they know what is going on in this world. These men came and talked with Jesus about his death, which they knew must soon occur.

Tell that the disciples were amazed when they saw Jesus looking so changed, and talking with these two men! But it made them happy to see the glory of their dear Master, and they thought that it would be pleasant to stay right there, and have this go on. Tell the story of the cloud and the wonderful Voice; the fear of the disciples, and the comforting words of Jesus, and teach that we need fear nothing when we are near enough to Jesus to hear his voice. Show how little children may be near him—by faith, obedience, and love.



A. D. 28.]

LESSON XI. THE AFFLICTED CHILD.

[June 11.]

Mark 9. 14-32.

[Commit to memory verses 21-24.]



14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And whosoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him, privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

General Statement.

The morning dawns after the night of glory, and the Saviour, his countenance still radiant, descends the mountain with the three disciples. In the valley below they hear the discordant voices of a multitude, in strange contrast with the heavenly companionships of the heights. The nine disciples are confused and baffled in the presence of Satan's power, and the scribes are triumphing over their failure. The Saviour appears upon the scene, and the wondering people bow before

the glory that still rests upon his face. He looks upon the scribes with the glance of a king, and bids them bring their questions to him for answer. Out of the throng appears a man with troubled looks, leading a child whose youthful face is distorted by Satan's indwelling. He had come seeking relief from Jesus, but found him not, and the disciples had vainly endeavored to cast out the evil one whose presence had made his child speechless, helpless, and dangerous. The coming

of the Deliverer only seemed to make the evil powers more violent, and while he speaks the child falls, foaming, trembling, convulsed. Still the Saviour pauses, for the father's heart is not yet stirred up to faith. Jesus awakens the spark of trust, and at last the father cries, "Lord, I believe! Help thou my unbelief!" A sentence of command is spoken, there is a final spasm, the evil spirit leaves its throne; and the child lies as dead upon the ground. Gently the Saviour takes his hand and lifts him up. The eyes open, no longer wild but

calm, the face becomes fair, the form is no more convulsed: the evil one has fled forever; while the multitude rejoice, the father presses his child to his bosom, and the enemies shrink into silence. In the retirement of the house Jesus explains to his disciples that they could not expel the demon because their faith was lacking, and this was a case of extraordinary power on the part of the evil spirits, requiring faith nerved up by special prayer for its conquest.

Explanatory and Practical Notes.

Verses 14, 15. To his disciples. To the nine apostles and the body of followers whom he had left at the foot of the mountain. **A great multitude.** The coming of Jesus always attracted a crowd, and as he had now spent a week in that region, his presence was generally known. The throng was increased by the conduct of the afflicted child, and the vain endeavors of the disciples to cure him. **Scribes questioning.** Disputing over the case of the boy, and boasting over the inability of the disciples to dispossess the evil spirit. **Amazed.** Probably some of the glory from the transfiguration yet lingered upon the face of Jesus, as with Moses when he came down from the mount. Exod. 34. 29, 30. **Saluted him.** Showed their awe and reverence for his glorious appearance.

16, 17. He asked the scribes. Taking the case out of the hands of the disciples, with the full consciousness of power to meet it. **One of the multitude.** While the scribes are abashed and silent under the glance of Jesus, the father of the suffering child speaks. **I have brought unto thee.** He had intended to apply to Jesus, but had found him absent. **My son.** His only son. Luke 9. 38. **Hath a dumb spirit.** The boy was possessed by an evil spirit which made him at once deaf, dumb, and insane; a pitiable object indeed.

18. Whosoever he taketh him. When his malady was at its height, and the evil powers were especially manifested. **Teareth him.** "Dasheth him down." [Revised Version.] The symptoms here described resemble those of epilepsy, which may have been induced by the possession of evil spirits. **Pineth away.** Perhaps the word refers to the exhaustion and wasting from the frenzy. **Spake to thy disciples.** The nine whom he found while their Master and the three were on the mountain. **They could not.** The combination of demoniacal possession with deafness, dumbness, epilepsy, and insanity seemed too strong for their faith. (1) *See here what misery Satan can work.* (2) *See, too, how he hates men.* (3) *See the contrast of the valley and the mountain-top.*

19. He answereth him. The Revised Version has "answereth them," showing that the words were addressed to the multitude rather than to the troubled father. **O faithless generation.** There was lack of faith in the man and the disciples, positive unbelief in the scribes, so that all merited a share in the rebuke. **How long . . . with you.** After the glorious companionship of the mount how strong the contrast of meeting Satan's slaves and unbelieving people! **Suffer you.** "Bear with you." [Rev. Ver.] (4) *The weakness and woe of men are felt keenly by the Saviour.* **Bring him.** The language of consciousness of power.

20, 21. When he saw him. When the boy saw Jesus, the evil powers within him, conscious of the Redeemer's presence, began to manifest themselves most violently. In the earlier ministry of Jesus, the unclean spirits had tried to conciliate him by owning his divinity, but they have learned that Jesus is their open and pronounced foe. **Tare him.** The evil spirit caused a spasm of convulsions. (5) *Satan has great wrath when his time is short.* **How long is it.** Jesus delays the miracle and questions the father, to let the people witness the severity of the need, and to lead the father himself to a stronger faith.

22, 23. If thou canst do any thing. The intensity of his child's sufferings, the revellings of the scribes, the failure of the disciples, had weakened the father's faith that a cure could be wrought. **Have compassion on us.** The father identified himself with his afflicted son. **Jesus said.** . . . **If thou canst.** The Rev. Ver. omits "believe," and translates "If thou canst," as an

exclamation. Jesus repeats his words, as if saying, "If thou canst, not if I can!" **All things are possible.** The lacking element was not in the Saviour's power, but in the man's faith; if that could be strengthened all could be accomplished. "All things are possible to faith, for God will not grant faith for things which he will not make possible."—Whedon.

24, 25. Straightway. The look and words of Jesus brightened the spark of faith in the father's heart. **Cried out.** Making a mighty effort and believing. **Lord, I believe.** The sincerity of his declaration is shown by the honest words which followed it. **Help thou mine unbelief.** (6) *The first effect of sincere faith is to reveal to the believer the lurking unbelief within his own heart.* (7) *He who inspires true faith can increase it.* **Saw the people come.** He wished to calm, and not to increase, the popular excitement. **Foul spirit.** The word elsewhere translated "unclean." **Enter no more.** The words are spoken not to the child nor to the disease, but to the evil personality.

26, 27. Rent him sore. Not outwardly, except in spasms or convulsions. "Like an outgoing tenant that cares not what mischief he does."—A. Fuller. **As one dead.** With bodily powers exhausted in a death-like swoon. **Took him by the hand.** The touch completes what the word began. **He arose.** (8) *See in this miracle the picture of a soul's salvation.*

28, 29. Into the house. Literally, "into house," or as we say, "indoors." **Why could not we cast him out.** On other occasions they had been able to dispossess demons, and they wondered why they could not in that case. **He said unto them.** In Matt. 17. 20, the answer of Jesus is given more fully, and their want of faith is assigned as the reason for their want of power. **This kind.** This was a case of unusually strong possession and powerful possession on the part of the evil spirits. (9) *There are spiritual personalities, good and evil, of ranks and orders, concerning which we know nothing.* **Prayer and fasting.** Prayer, to concentrate the soul's power on God, and to call forth omnipotence; fasting, or such intensity of spiritual purpose as to hold the clamors of the body in abeyance. (10) *Both soul and body must be under training if we would possess power in working for God.* The words "and fasting" are omitted in the Revised Version, but placed in the margin.

30. Departed thence. From the region of Cesarea Philippi, where he had been about a week. **Passed through Galilee.** Not stopping long at any one place, as his purpose was not to preach to the people, but to instruct his disciples. **He would not . . . should know it.** The knowledge of his coming would attract crowds, with sick people to be healed, and would prevent him, in the brief period of his ministry remaining, from imparting to the twelve the knowledge which they would need to carry on his work. Besides, during his many journeys through Galilee, all its inhabitants had enjoyed the opportunity of hearing his message.

31, 32. He taught. The subjects of his teaching are given in the succeeding clauses. **Is delivered.** Not "is to be delivered," but is already delivered by the counsel of God. John 10. 18. **They shall kill . . . he shall rise.** The great truths of the atoning death and resurrection were again declared to the disciples for the third time. **They understood not.** This seems strange, with our knowledge; but would not be if we could put ourselves in precisely the frame of mind of the disciples, with their expectation of a temporal kingdom. **Afraid to ask.** If we see such reticence constantly in families and between friends, who hesitate to speak to each other on matters in which they feel the deepest interest, we cannot wonder at it in the disciples in their relation to Christ.

HOME READINGS.

- M.* The afflicted child. Mark 9. 14-32.
Tu. Elijah restoring a child. 1 Kings 17. 15-24.
W. Elisha restoring a child. 2 Kings 4. 18-37.
Th. Hezekiah's restoration. 2 Kings 20. 1-11.
F. Restoration of Eutychus. Acts 20. 1-12.
S. Prayer for restoration. Psa. 6. 1-10.
S. Praise for restoration. Psa. 41. 1-13.

GOLDEN TEXT.

All things are possible to him that believeth.
 v. 23.

ESSON HYMN. C. M.

Hymnal, No. 667.

O for a faith that will not shrink,
 Though pressed by every foe,
 That will not tremble on the brink
 Of any earthly woe!
 That will not murmur nor complain
 Beneath the chastening rod,
 But, in the hour of grief or pain,
 Will lean upon its God.
 Lord, give us such a faith as this,
 And then, whatever may come,
 We'll taste, e'en here, the hallowed bliss
 Of an eternal home.

TIME.—A. D. 28, immediately following the events of the last lesson.

PLACE.—Near Cesarea Philippi. Ver. 30-32 in Galilee.

PARALLEL PASSAGES.—Matt. 17. 14-23; Luke 9. 37-45.

DOCTRINAL SUGGESTION.—Evil spiritual agencies.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Suffering Child, v. 14-20.**
 What scene in contrast with the transfiguration soon followed it?
 What was the cause of the excitement?
 What were the outward aspects of this case of possession?
 What showed that it was especially violent?
 What was the nature and cause of this malady?
 Does Satan possess men's bodies at the present time?
 - 2. The Believing Father, v. 21-24.**
 What showed that the father had some faith?
 What showed that his faith was not strong?
 How did Christ encourage his faith? [GOLDEN TEXT.]
 What was the effect of Christ's encouraging words?
 - 3. The Mighty Saviour, v. 25-32.**
 How did Christ deal with the evil spirit?
 What was the effect of Christ's command?
 What was the reason of the disciples' powerlessness?
 What illustration of faith did Christ give? Matt. 17. 19-21.
 Why did Christ wish to remain in seclusion?
 What great fact did Christ strive to impress upon his disciples?
 Why did he repeat his warnings on this subject so often?
- Practical Teachings.**
 How are we here taught—1. The power of Satan?
 2. The power of faith? 3. The power of prayer?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Suffering Child, v. 14-20.**
 Who was brought to Christ?
 What was the condition of this child?
 How does this show the misery of Satan's service?
 What did Christ say concerning that generation?
 Wherein were they "faithless"?
 What took place when the child was brought to Christ?
- 2. The Believing Father, v. 21-24.**
 What showed that the father believed in Jesus?
 What showed that his faith was not complete?
 How did Christ encourage his faith? [GOLDEN TEXT.]
 How did the father show the earnestness of his faith?
 What prayer of this father may we offer?
- 3. The Mighty Saviour, v. 25-32.**
 How did Jesus show his might?
 What followed his rebuke to the evil spirit?
 How did Christ restore the child to life?

What is said of Christ's purpose in 1 John 3. 8?
 Why could not the disciples cast out this evil spirit?
 Matt. 17. 19.
 What was necessary for the casting out of this kind of spirits?
 What further warning of future events did Jesus give his disciples?
 How did they receive it?

Teachings of the Lesson.

How are we here shown—1. The terrible results of Satan's power? 2. The power of faith in Christ? 3. The need of prayer?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. The Suffering Child, v. 14-20.**
 Who was brought to Christ? **A child having an evil spirit.**
 What did the evil spirit do to the child? **It hurt and tore him.**
 Where did it throw him? **Into the fire and into the water.**
 To whom did the child's father first take him? **To Christ's disciples.**
 Why did they not help him? **Because they could not.**
- 2. The Believing Father, v. 21-24.**
 What did the father say to Jesus? **"Have compassion and help us."**
 What did Jesus tell the father? [Repeat GOLDEN TEXT.]
 How did the father answer him? **"Lord, I believe; help thou mine unbelief."**
 What did this mean? **That he prayed for stronger faith.**
- 3. The Mighty Saviour, v. 25-32.**
 What did Jesus command the evil spirit? **To come out of the boy.**
 What then took place? **The spirit tore him, and came out.**
 How was the boy left? **As one dead.**
 What did Jesus do? **He lifted him up, and made him well.**
 What did he tell his disciples was needful to cast out evil spirits of this kind? **Prayer and fasting.**
 What did Jesus afterward again tell his disciples about himself? **That he must be killed and rise again.**

Words with Little People.

Have faith in Christ—1. When you are troubled.
 2. When you are in need. 3. When you are tempted by Satan.

THE LESSON CATECHISM.

[For the entire school.]

1. Who was brought to Jesus as he came down the mountain? **A child having an evil spirit.**
2. What were the disciples unable to do? **To cast it out.**
3. What did Jesus tell the father was the condition of healing? **"If thou canst believe."**
4. What did the father say? **"I believe; help thou mine unbelief."**
5. What did Jesus then do? **He cast out the evil spirit.**
6. What did Jesus say was necessary in order to work such miracles? **Prayer and fasting.**

TEXTS AT CHURCH.

Morning Text......
Evening Text......

ANALYTICAL AND BIBLICAL OUTLINE.

A Soul's Salvation from Satan.

- I. THE CONDITION.**
 1. **Enslavement.** "Hath a dumb spirit." v. 17.
 "Committeth sin....servant of sin." John 8. 34.
 2. **Misery.** "He teareth him." v. 18.
 "Tribulation and anguish." Rom. 2. 8.
- II. THE REQUIREMENTS.**
 1. **Faith.** "If thou canst believe." v. 22.
 "Believe on the Lord Jesus Christ." Acts 16. 31.

2. **Prayer.** "This kind...by prayer." v. 29.

"Ask, and it shall be given you." Matt. 7. 7.

III. THE CURE.

1. **The Word.** "Come out of him." v. 25.

"With authority commandeth he." Mark 1. 27.

2. **The Deed.** "Took him by the hand." v. 27.

"The Son...shall make you free." John 8. 36.

ADDITIONAL PRACTICAL LESSONS.

The Power of Satan.

1. Satan has power to influence and control men, and even children. v. 17.

2. Those under the power of Satan are made miserable and wretched by it. v. 18.

3. There is but one who can deliver from the power of Satan, and that one is Christ. v. 19, 25.

4. Christ came into the world to break the spell of Satan's power. v. 19.

5. We should bring to Jesus those that are under Satan's power. v. 19.

6. When Christ comes near, Satan exerts his power to the utmost. v. 26.

7. The requirement for victory over Satan's power is faith in Christ. v. 23.

8. Faith in Christ may be increased by prayer and fasting. v. 23.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

"I AM very sorry you are ill—that is, I am sorry if you have pain—but I do like a little excitement!" Such was the speech of a little girl who had been admitted into a sick room for a few moments. It was honest enough. And it was true enough to human nature. For how many are there among young people, and among older ones, too, who do not like "a little excitement"—something that rouses the feelings and stirs the monotony of everyday life? And akin to this taste is the liking for the wonderful, the marvelous, something beyond what is ordinarily seen and experienced.

Now there is one thing, always round about us, always within reach, which, if really faced and recognized, is sufficiently rousing and stirring to satisfy the strongest craving. And there is something else, always fresh, always wonderful, which to the open eye is a constant source of fresh amazement, interest, and delight. The one is suffering, the suffering of a sin-stained world: the other is power, the delivering, restoring, transforming power of divine love.

The miracle which forms the subject of to-day's lesson is narrated by three Evangelists. But it is Mark who gives us the most vivid description and the fullest details.

In his narrative we see

1. *Something which caused excitement.*

As the little company returning from the Mount of Transfiguration approached the place where they had left the rest of the disciples, they saw before them an excited multitude. From all sides (see ver. 25) people were hastening and gathering round a central group. A lively, and probably not very peaceful, discussion was going on in this group. What was the matter? The cause of the excitement

was one poor boy in grievous suffering. There are few more terrible pictures than the one given here. From his early years this boy had suffered; he had continually been in the extremest danger; he was pining away; and there seemed no deliverance for him. Yet his father, and probably many among the crowd, had hoped to see him relieved. They had heard who was passing through their country, and not finding Jesus himself, they had applied to his disciples. The latter had already received from their Master "authority over the unclean spirits," (chap. 6. 7,) and had exercised it successfully. But now they failed. And the scribes, the enemies of our Lord, eager to find out something against him, were questioning them, most likely with sharp and angry taunts about their assumptions, their authority, their failure. On the one side was human woe, on the other, human helplessness; and not all the strife of tongues nor the thronging together of the excited crowd could alter the sad facts.

But next we see

2. *Something which caused amazement.*

The crowd had fancied Jesus far away—perhaps gone out of the land altogether—fled from his enemies. Here were his disciples, but they were inefficient—incapable. Where was the authoritative word and the healing touch? Was there no longer any power in the name of Jesus of Nazareth? Suddenly he himself is seen advancing, in all his wonted calmness and dignity, the glory with which he had shone on the mount, perhaps, still lingering in his countenance. If the multitude had for a moment imagined him a failure they see their mistake. He is no defeated pretender. He is on the spot where his help is needed, and where his honor is challenged. His demeanor is more majestic than ever, his bearing full of power. The crowd at once hasten to render him their homage, and the arrogant talk of the scribes is silenced. And then the sorrowing father states his case, and the suffering boy is brought before Jesus. The scene is changed. Here is human suffering, there is divine power.

But the father, discouraged by the disappointments he has already met with, can hardly raise his hopes as high as to expect deliverance for his son. He puts into his petition a word of doubt—"if thou canst;" for the case is a hard one, and the disciples have failed—and the torment goes on even in the presence of the Master. But that word is quite unsuited to the occasion. "If thou canst!" (Revised Version.) "If" should have no place there, for there is no limit to the Lord's restoring mercy but such as is drawn by unbelief. No sooner is the "if" of unbelief removed than the power comes forth and in the presence of the thronging crowd the sufferer is set free, completely delivered and restored. "And" (Luke tells us) "they were all amazed at the mighty power—or majesty—of God."

We have a similar cause for excitement and for amazement continually about us.

There is suffering close at hand. (1) We ought to be acquainted with it. It is selfish to shut our eyes to every sad sight and our ears to every sad

sound, lest they should disturb our ease or pleasure. Remember the command, "Bear ye one another's burdens." And (2) we ought to be excited by it. Our feelings ought to be moved by the suffering. Young people often seek to get their feelings stirred up by reading fiction. Rather let them seek the living sufferers, and let their interest and their feelings flow out to them. Again (3) our turn will certainly come some day. Then is it not a point of close personal interest to know how suffering may be borne, how alleviated, how conquered? (4) There is something worse than bodily suffering or earthly trial—the disease of sin. Do we know any thing of this? Have we been cured?

There is power close at hand.

People are apt to forget it. They look at suffering and talk about it, and even stretch forth the hand to try and help, but they forget that Jesus is near. He, and he alone, can deal rightly with it. When peace and patience and support are granted to the suffering, we know Jesus must be near. And such a sight is more wonderful than even the marvels of science. When the suffering, the disease, is sin, the case is different; the evil often breaks out more violently just when the Lord is near. But there is power to expel the evil, and to restore the sufferer and give him new life. Was this wonder been wrought upon us? If so we shall know what to do for others—bring them, and commit them, without any "ifs" to Jesus. And no life which is occupied with his work will want for that excitement which is another word for deep and intense interest, nor for wonders sufficient to fill and delight mind and heart without end.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A brief review-picture of the transfiguration as introductory....The scene at the foot of the mountain—scribes, disciples, multitude, father, child....Demoniacal possession—what it is....Christ and the sorrowing father....What Christ shows: 1.) Consciousness of power; 2.) Encouragement; 3.) Mercy; 4.) Divine power....The father: 1.) Doubt; 2.) Prayer; 3.) Faith....A child in Satan's power—do we see such now? how shown?....The event a picture of a soul's salvation. (See Analytical and Biblical Outline.)....How disciples may obtain power....ILLUSTRATIONS. *Satanic possession.* Convicts in State Prison say, "I could not help stealing; something in me made me do it."....Drunkard: "I hate rum; but a power that I can't control drives me after it."....Said a murderer, "When I got a glass of brandy in me, a man looks no bigger than my thumb, and I would as soon kill him as a mosquito."....Faith is like the band which connects the engine with the loom. The wheels may revolve, but until the loom is connected with them there is no result. The workman moves a handle, the band is applied, the machine begins to work. Faith is that link which connects our hearts with Christ, in whom is the power to do wonderful things.

References. FOSTER'S ILLUSTRATIONS. Ver. 14-20, Poetry, 3722; Prose, 7959. Ver. 19, Prose, 5888. Ver. 23, Poetry, 1222, 1224; Prose, 3102. Ver. 24, Prose, 293. Ver. 25, Prose, 8170. Ver. 26, Prose, 7540. Ver. 29, Prose, 11091, 11105....FREEMAN'S HAND-BOOK: Mode of reckoning time, 963.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Jesus casts out evil spirits.* To be taught: That there are evil spirits in our hearts. That unbelief never has and never will cast them out. That Jesus can cast them out of the heart as really as he cast them out of the body.

1. Tell about the poor boy who was brought to be healed—how he would fall on the ground, or into the fire, or into the water, without power to help himself. Sometimes he would utter terrible cries, and gnash his teeth, and foam at the mouth! Teach that, while we do not know how evil spirits act upon the body, we do know something of their power in the heart, and let children help to describe what the evil spirit of anger will lead one to do. Get names of other evil spirits from the children; and show that they live in the hearts of very little children, and lead to all the wrong and sinful acts that are done.



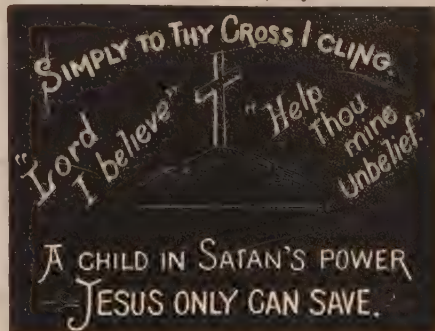
2. Tell the story of the dispute that was going on when Jesus came down from the mountain. The man who had brought his child to Jesus, when he found him gone, thought that, of course, the disciples could cast out the evil spirit, but they could not. Why not? They had not faith in

Jesus. Illustrate by story of a little girl who trusts Jesus to cast out evil spirits from her own heart, and who meets a child under the power of an evil spirit—say hatred. Her faith in Jesus' power to cure her will give her faith for her friend, and so she will meet her with love and gentleness, which will conquer sooner or later. Unbelief is an evil spirit, and it was still hiding in the hearts of these disciples, or they could have helped the poor boy.

3. Tell how the father ran to meet Jesus, and told about his boy's sufferings. Print Jesus' words, "Bring him unto me," and teach that this is the first thing to do for one who has an evil spirit. Tell the conversation between Jesus and the father, and show how fast faith grew when he really began to look at Jesus. We must look at Jesus if we want real faith, and when we have real faith we shall trust him. Teach "Trust in him at all times."

Blackboard.

BY J. B. PHIPPS, ESQ.



The cross is used as a symbol for the Saviour. On one side is faith, "Lord, I believe," and on the other is prayer, "Help thou mine unbelief." As the two are combined in the father's appeal to Jesus, so should they be united in our prayers for pardon.

**A CHILD IN SATAN'S POWER? ARE YOU
JESUS ONLY CAN SAVE.**

A.D. 28.]

LESSON XII. THE CHILD-LIKE BELIEVER.

[June 18.]

Mark 9. 33-50. [*Commit to memory verses 35-37.*]

33 And he came to Ca-per-na-um: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Je'sus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to

drink in, my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

General Statement.

Once more, and now for the last time, Jesus leads the twelve beside the Sea of Galilee, and under the roof of Peter's house. On the way he notices a murmur of unfriendly discussion among the disciples. Though reading their ambitious hearts like an open book, he asks them the cause of their dispute. They are silent with a sense of shame, but at last confess that they are, each one, anxious for the place next his throne in the new kingdom which they suppose is now to be established. He tells them that in his realm the only distinction is one of service, and the highest honors are bestowed upon those who think least of self and most of others. Then calling to his arms a little child, he presses him to his bosom, and holds him up before the twelve, declaring (Matt. 18. 3) that unless they laid aside these ambitious, self-seeking purposes, they could not even enter his kingdom; but that in it they must possess the low-

ly, unworldly traits of a child, if they would find acceptance. He warns them not to look lightly upon even the least and feeblest of his followers, for in aiding them in his name they were touching the hand of the Father through the Son. In the conversation the Apostle John mentioned that they had met a man who was casting out evil spirits in the name of Jesus, yet was not one of the recognized band of believers. Jesus said that they were to regard all who worked in his name as fellow-workers. Then he told them that the least service wrought to a disciple for his sake would be remembered and rewarded, and gave a solemn warning against hindering or misleading others in the way of salvation. He declared, too, that ties as close as the right hand and pleasures as dear as the right eye must be renounced, when they stood in the path of eternal life.

Explanatory and Practical Notes.

Verses 33, 34. He came to Capernaum. The city which he made his residence and center of labor during most of his ministry. **The house.** Probably Peter's house, which he seems to have regarded as his home. (1) *How high the privilege of having Jesus as a guest in our home!* **He asked them.** He knew their inmost thoughts, but he wished to make them show their selfishness and worldly character by declaring them. **Ye disputed.** Even in the innermost circle of fellowship with Christ there was jealousy and bickering. **They held their peace.** With wonder at their Master's insight, with confusion of detected guilt, and a sense of shame at their own unworthy conduct. **Who should be the greatest.** They expected him soon to set up a throne, and each was anxious for the best office under it. (2) *How low and carnal are the ambitions of many of Christ's professed followers!*

35. He sat down. The ordinary posture of teachers while giving instruction, and here indicating that he was about to speak on an important subject. **Called the twelve.** Desirous of having all hear his words. **If any man desire to be first.** The spirit of Christ's kingdom is that of self-denial, of living for others, of consecration to the Master, the very opposite of self-seeking. Hence he who seeks to use Christ's cause for his own earthly advantage has none of the true spirit of discipleship, and if in the kingdom at all must be **last of all. Servant of all.** The word in the original is that from which comes the word *deacon*, and means one that waits on another. It expresses the converse of the preceding clause, meaning, "He that wishes to be first of all can become so only by living for the service of others." (3) *True greatness lies in living for the good of others, and the greatest are those who have done the most for the world.*

36, 37. He took a child. Matthew says, "called a child," hence the child must have been old enough to walk. **Set him in the midst.** As an example to the

disciples, not in childishness but childlikeness. 4.) *We are to be like little children* (see Matt. 18. 3) in 1.) *Lowliness*; 2.) *Teachableness*; 3.) *Wholeheartedness*; 4.) *Trustfulness*. **Taken him in his arms.** [Teacher, show to your scholars their privilege to be held in the arms of Jesus.] **Receive one of such.** "Receiving in my name is serving with Christian love, and as belonging to Christ."—*Alford*. That is, fulfilling a service for a child, not because of its own attractiveness, or because of its relation to ourselves, but because it is a soul which Christ has purchased. **Receive me.** In serving one in whom Christ is interested, we serve him. **Not me.** Not me only. **Him that sent me.** Such is the relation between the Father and the Son, that the service wrought for the follower of Jesus is regarded as wrought for God. (4) *Thus does every action reach up from earth to heaven.*

38. John answered. The words "in my name" may have suggested the remark to John. **Casting out devils in thy name.** One who was not in the number of recognized disciples, yet had faith in Jesus as the Christ so strong as to enable him to work miracles. (5) *There may be sincere faith and spiritual gifts outside the organized Church.* **We forbade him.** Perhaps the disciples were all the more ready to be displeased at this man's power on account of their own failure in the same direction. (See last lesson.)

39, 40. Forbid him not. Jesus neither praises nor blames the man, but simply declares that he is not to be regarded as a rival nor an enemy. (6) *We must not imagine that our way is the only way of working for Christ's cause.* **Do a miracle.** "A mighty work." [Revised Version.] **That can lightly, etc.** The Revised Version has "and be able quickly to speak evil of me." The work itself will show that he reveres the name of Jesus. **He that is not against us.** This is no contradiction to Matt. 12. 30. The reference there is to unity of purpose, here it is to outward conformity.

One must be at heart either for or against Christ: but in outward relations he may be a friend, even though not belonging to the visible Church.

41, 42. A cup of water. Here named as representing the smallest and easiest service. **In my name.** Because of love for Christ, and interest in his cause. **Not lose his reward.** "It will be accepted as if it were done to Christ himself."—*Peloubet.* (7) *How close and tender is the relation between Christ and his flock! Offend one of these little ones.* "Cause one of these little ones to stumble." [Rev. Ver.] That is, to mislead, to influence by teaching or example in such a way as to turn him from God. **These little ones** are not merely children, but the lowly members of Christ's flock, despised and downtrodden by the world. (8) *Christ's people, though humble, have a mighty Friend.* **A millstone.** In the original it is "a millstone turned by an ass," that is, a large, heavy millstone. **Hanged about his neck.** A reference to a mode of capital punishment inflicted by all Oriental nations. It indicates that God holds the peril of penalties hereafter over the head of the sinner who seduces others to guilt.

43. If thy hand offend thee. Cause thee to stumble or lead thee astray, by the doing of evil, as the hand is the symbol of the active deed. **Cut it off.** Not to be understood literally, but if the sacrifice required by God's service be as hard to render as the cutting off of the right hand, it must be made: as when one gives up all worldly prospect for the sake of Christ's kingdom. **Into life maimed.** Not that it is possible to be maimed in the life eternal, but that it is better to be maimed here than to miss life hereafter. (9) *Let us choose a fail-*

ure in this world rather than a failure in the world to come. Into hell. In the original, *Gehenna*; a word derived from the name of a place in the valley of Hinnom, near Jerusalem, which was deemed especially accursed, and thence taken to represent the abode of lost souls. (10) *If these words mean any thing, they portend woe hereafter.*

44-48. Worm dieth not.... fire is not quenched. Dead bodies were sometimes buried, and sometimes burned; in one case supposed to be devoured by worms, in the other consumed by fire. Here is a warning of a state in which the dying shall be eternal, symbolized by both the devouring worm and the unquenchable fire. This verse, and verse 44, (which are identical with verse 48,) are omitted in the Revised Version. **Foot offend thee.** By leading into places of danger, as a drinking-shop, or a house of ill-fame. **Eye offend thee.** By leading to fleshly lust or covetousness. *Cut off and pluck out* refer to the sacrifices and self-denial demanded by God's service. (11) *Were the cost of salvation a thousand times what it is to us, we should buy eternal life cheaply.*

49. Salted with fire. As every sacrificial offering was covered with salt, in order to preserve it during the service, (since meat decays rapidly in warm climates), so each disciple is preserved by the fires of self-sacrifice. [The last clause of verse 49 is omitted in the Rev. Ver.] **Lost his saltiness.** The Christian spirit of self-denial and self-surrender is here referred to. Christ thus brings his disciples back to the thought of forgetting self for the sake of the Gospel. **Have salt.** Have the spirit of mutual, unselfish love, each aiding the other, and then you will have peace with each other.

HOME READINGS.

- M.* The child-like believer. Mark 9. 33-50.
Tu. Jesus and the children. Matt. 19. 13-26.
W. The apostle and the young. 1 John 2. 1-14.
Th. Commands to the young. Col. 3. 1-21.
F. Counsels to the young. Prov. 4. 1-18.
S. A holy childhood. 1 Sam. 8. 1-21.
S. Example for the young. Luke 2. 40-52.

GOLDEN TEXT.

I dwell in the high and holy place, with him also that is of a contrite and humble spirit. Isa. 57. 15.

LESSON HYMN. C. M.

Hymnal, No. 521.

O for a lowly, contrite heart,
 Believing, true, and clean,
 Which neither life nor death can part
 From him that dwells within!
 A heart in every thought renewed,
 And full of love divine;
 Perfect, and right, and pure, and good,
 A copy, Lord, of thine.
 Thy nature, gracious Lord, impart;
 Come quickly from above;
 Write thy new name upon my heart,
 Thy new, best name of Love.

TIME.—A. D. 28, soon after the last lesson.

PLACE.—Capernaum.

CONNECTING LINK.—Fish caught for the tribute-money. Matt. 17. 24-27.

PARALLEL PASSAGES.—Matt. 18. 1-14; Luke 9. 46-48; 17. 1-4.

DOCTRINAL SUGGESTION.—Eternal punishment.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Child-likeness, v. 33-37.**
 - What showed the narrowness and ignorance of the disciples?
 - How did Christ show his divine insight?
 - What lesson, and in what way, did he teach the disciples?
 - Whom did he name as the greatest in his kingdom? Matt. 18. 3, 4.
 - What is meant by "the child-like spirit?"
 - How is that spirit rewarded? [GOLDEN TEXT.]
 - What is it to receive a child in Christ's name?
- 2. Charity, v. 38-41.**
 - What one of the apostles showed the uncharitable spirit, and how?

How is the same spirit shown at the present time?

What did Christ command in such cases?

What spirit did this command show?

What two of the greatest men of the Bible showed the same spirit with Christ? Num. 11. 27-29; Phil. 1. 18.

What reward of liberality did Christ promise?

3. Carefulness, v. 42-50.

Of which did Christ exhort his disciples to be careful?

What is here meant by "offending" and "offenses?"

What kind of self-sacrifice is here required?

How are such sacrifices rewarded, here and hereafter?

Against what does Christ forewarn his disciples?

What is it to be "salted with fire?"

How were the disciples at that time in danger of "losing their saltiness?"

Practical Teachings.

Wherein may we follow the example of childhood?

How may we be in danger of offending one that believes in Christ?

What sacrifices must we make in order to be saved?

What will enable us to have the right "saltiness" in ourselves?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Child-likeness, v. 33-37.

What dispute arose among the disciples?

How did Christ know of the dispute?

What did Jesus say of him who desires to be first?

How may we become great in God's kingdom? Luke 14. 11.

Whom did Christ show to the disciples as their pattern?

What did he say to them? Matt. 18. 3.

Wherein may we be like little children?

2. Charity, v. 38-41.

Whom had the disciples seen?

What spirit had they shown?

What did Jesus say to them?

How did this show the spirit of charity?

How did Paul exhibit the spirit of charity? Phil. 1. 15-18.

What promise of reward did Jesus give for deeds of love?

3. Carefulness, v. 42-50.

What is meant by "offending" those who believe?

How may this be done?

What warning did Jesus give against thus offending others?

What is meant by the hand, the foot, and the eye offending?

What should we do in such cases?

What warning of eternal woe did Jesus give?
How can men be "salted with fire?"
What is that "salt" which we should have in ourselves?

Teachings of the Lesson.

How does this lesson teach—1. That we should seek to be humble? 2. That we should show charity toward all? 3. That we should deny ourselves for the sake of salvation?

QUESTIONS FOR YOUNGER SCHOLARS

1. **Childlikeness**, v. 33-37.
About what did the disciples of Christ have a dispute?
As to who should be the greatest.
What did Jesus tell them about the one that sought to be first? **That he should be the last of all.**
Whom did Jesus take in his arms and set before them as their example? **A little child.**
Wherein did he wish them to be like little children?
In lowliness, gentleness, and faith.
What does the GOLDEN TEXT promise? [Repeat GOLDEN TEXT.]
What did Jesus say of the one who receives a child in Christ's name? **That he receives Christ.**
2. **Charity**, v. 38-41.
Whom did the disciples see casting out evilspirits?
One who was not a follower of Christ.
What did they do? **They forbade him.**
What did Jesus say? **"Forbid him not."**
What reason did Jesus give? **"He that is not against us is with us."**
What did Jesus say of one who should give even a cup of cold water in his name? **"He shall not lose his reward."**
3. **Carefulness**, v. 42-50.
About what did Christ command us to be careful?
Not to hinder any one from serving Christ?
What did he say about the things that would keep us from his service? **We must give them up, if ever so dear.**
What did he warn us to avoid? **The woes of being lost forever.**
How may we escape these terrible woes? **By giving ourselves to Christ.**

Words with Little People.

1. Seek to do good rather than to be great.
2. Forget self in serving Christ.
3. Despise no one who is trying to do good.
4. Try to help, and not to hinder, others in following Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. What dispute arose among the disciples? **Who should be greatest.**
2. Whom did Jesus set before them as their example? **A little child.**
3. What did Jesus say that the greatest must be? **The servant of all.**
4. What did Jesus say of the one who should give even a cup of water in Christ's name? **"He shall not lose his reward."**
5. Of what penalty did he warn his disciples? **Of everlasting fire.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of a Christian.

- I. THE SPIRIT OF PEACE.
What was it....disputed among yourselves? v. 33.
"Follow peace with all men." Heb. 12. 14.
- II. THE SPIRIT OF HUMILITY.
Desire to be first....last of all. v. 35.
"He that is least.... shall be great," Luke 9. 48.
- III. THE SPIRIT OF LOYALTY.
Receive one such....in my name. v. 37.
"Ye have done it unto me," Matt. 25. 40.

IV. THE SPIRIT OF CHARITY.

Forbid him not.... on our part. v. 39, 40.

"Christ is preached....will rejoice." Phil. 1. 18.

V. THE SPIRIT OF HELPFULNESS.

Whosoever shall give you. v. 41.

"Seek....every man another's wealth." 1 Cor. 10. 24.

VI. THE SPIRIT OF SELF-DENIAL.

Hand offend thee....cut it off. v. 43.

"Gain to me....loss for Christ." Phil. 3. 7.

ADDITIONAL PRACTICAL LESSONS.

Christ's Warnings to his Disciples.

1. Christ warns his disciples against looking for temporal rewards in a spiritual kingdom. v. 33, 34.
2. Christ warns against the spirit of self-seeking, which is the opposite of true discipleship. v. 35.
3. Christ warns against lightly esteeming the lowly and feeble among his followers. v. 37.
4. Christ warns against the spirit of sectarianism, bigotry, and narrowness in religion. v. 39.
5. Christ warns against hindering others or leading them astray from the way of life. v. 42-48.
6. Christ warns against the danger of incurring the woes of the world to come. v. 43-48.
7. Christ warns against the spirit of strife among disciples of the new kingdom. v. 50.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

WHEN the envoys of the king of Persia came to treat with the conquering general, Agesilaus, of Sparta, they were astonished to find, instead of a tall and handsome warrior, surrounded with every magnificence, a little old man, plainly dressed and seated on the grass. Had they been better students of nature their surprise would have been less. For in nature we constantly find the smallest and apparently weakest things playing the most important part in the economy of creation. The insignificant looking seed produces fields of golden grain. From the acorn springs the oak. The tiny needle of the magnet points to the pole, and guides the mariner over the trackless ocean. And so it is in the kingdom of grace: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

The disciples of the Lord Jesus did not at first understand this. Although they knew that he appeared "in great humility," they were looking for him to set up an earthly kingdom, and this in spite of all the intimations they had received of his suffering and death. While traveling quietly and secretly through Galilee, he told them again distinctly what was to happen to him. "But they understood not"—in fact (for we are told the expression will bear this meaning)—they ignored the saying. And at that very time they were looking forward to posts of honor and distinction in his kingdom, disputing which of them should stand the highest, and rebuking on their own authority one whom they found performing works of mercy in their Master's name. They imagined that as his apostles they must be something very great. But

they were mistaken. And Jesus showed them, in what we might term a series of pictures, that his true followers must be such as the world naturally looks down upon.

Picture 1. A servant, busily engaged in ministering to the wants of others. His attention, instead of being fixed on himself, is given to those about him, wherever his Lord has directed him to serve. His eyes are open to their needs. His ears are quick to hear their cry. His hands do not hang idle; his feet are not wandering aimlessly to and fro. And yet he is not seeking great things for himself. He is caring for others—whether rich or poor it matters not—he looks upon them either as the brethren of Christ, or as the lost sheep whom Christ is seeking—precious in his eyes because precious in the eyes of his Lord. And so he cares for their spiritual as well as for their temporal needs. The world may think his position and his employment mean, but the mark stands out clear upon him—a follower of Jesus.

Picture 2. A little child. It comes when it is called. It does what it is told. There is no self-importance about it. It is ready when the Lord Jesus wants it, and trusts him to do as he will with it. It is humble, trustful, lowly, ready, receptive. A character of this sort is the opposite of what the world admires, but on such a one the mark is clear—a follower of Jesus.

Picture 3. There is a person kindly and courteously offering to another a cup of cold water. To a thirsty traveler in the East such an offering is almost of priceless value. Yet it is but a small thing. It has not really cost a great deal—only, perhaps, a few steps, the letting down of a pitcher, the kind thought, the few moments devoted to fetching and offering it. But why has the act been performed? Not for payment, not for show, not for the sake of filling up the time, not even out of simple amiability, but for Christ's sake. And what is the title of this picture? A disciple? That name is not quite clear. But another is quite distinct: One who shall in no wise lose his reward—one who is probably, like Cornelius, about to enter the path of discipleship. The world may think the act a trifling one, but the Lord will certainly be mindful of it.

By the side of this picture there is a dark outline—the form of one who is placing a stone or block in the way where one of Christ's little ones is to pass, so that he will trip, and stumble, and be hurt. The world thinks nothing of this; but dark are the words written beneath the picture: "Better for him that a great millstone were hanged about his neck, and he were cast into the sea."

Picture 4. Here is an exciting and a painful scene. There are runners, intent on reaching a certain goal. But they carry about with them things so precious as to seem part of themselves. And ever and anon these things are stopping their progress. One thing prevents a man seeing where he places his feet. Another cannot be got through a narrow passage without serious difficulty. Another catches in the fence or hedge as the man passes, and

drags him back. The runners cannot get on. They find they must either give up the race or part with these things. To remove them is like severing the right hand or foot, or parting with the right eye. It means not only pain, but loss, the loss of something valuable. But the severance is made. Maimed and bleeding, the runners go on their way, and the world calls them fools. But look at the far background of the picture. There is an open gate, through which stream rays of glory from the brightness beyond. And the maimed ones are going in there. They "enter into life." Here the title is plain—followers of Christ.

But this picture has its dark contrast. Men and women in goodly array, nothing given up, nothing parted with, approved by the world, but going down to destruction.

What do these pictures say to us?

Seek the childlike heart—a heart that believes and trusts, and obeys the Lord Jesus. How much easier to gain it while you are yet a child in years!

Seek the servant's place. It is the nearest place to Christ, of whom it was written "Behold! my servant." Isa. 42. 1. How much easier to find this while yet young!

Seek the runner's resolution and courage. Paul gave up and counted "loss for Christ" things which "were gain" to him. Phil. 3. 8. Riches—learning—a good standing in the world—fame, earthly love. You may seem to go maimed when you give up these for Christ's sake, but you will "enter into life," and "inherit all things." Rev. 21. 7.

And if afraid to count yourself a disciple, still give the "cup of cold water" in his name; he will not forget it.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A word-picture of the scene—Jesus with the child in his arms surrounded by the disciples... This is a *lesson of warnings*: 1.) A warning against ambition, vers. 33-35. Illustrations: Napoleon, Cardinal Wolsey, etc.... The example of the little child. 2.) A warning against despising the little ones, that is, the lowly. 3.) A warning against uncharitableness. 4.) A warning against yielding to temptations, vers. 43-48. 5.) A warning of wrath to come... *The knowledge of Christ*: 1.) He knows the thoughts of men, v. 33. 2.) He knows the heart of a child, v. 36. 3.) He knows the principles of divine government. 4.) He knows the dangers of temptation. 5.) He knows the secrets of the future world, vers. 42-48.... *ILLUSTRATIONS.* A young nobleman was put into prison for aiding a prince in his plans against his father, the king. When the prince succeeded to the throne, he released his friend, and, weighing his chain, gave him pound for pound in gold.... The British man-of-war, "Royal George," with nearly a thousand people on board, sunk at her moorings in still water, because "keeled over" just an inch too far. So a small sin may lead to great results of evil.... A convict in Australia murdered his companion in order to obtain an immense diamond which he had found in "the diggings;" but it proved to be after all only a crystal of quartz. So with the rewards of sin.

References. FOSTER'S ILLUSTRATIONS. Ver. 36, Prose, 617, 1783. Ver. 37, Prose, 1776. Ver. 38, Prose, 412. Ver. 41, Prose, 1614, 3331. Ver. 43, Prose, 9309. Ver. 44, Poetical, 1934. Ver. 47, Prose, 3067. Ver. 49, Prose, 2578. Ver. 50, Prose, 4941, 9830.... FREEMAN: Millstone and drowning, 676.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Least is the Greatest.* To be taught: What real humility is. Who the truly great ones are. How much the kingdom of God is worth.

1. Jesus had told his disciples that he was going to die, but they could not believe it. Tell how they still hoped that he would be a king, and how they talked about the highest places in the kingdom, each hoping that *he* would be the most favored. What did this show? *Love of self.* Show that it is this same spirit which makes children want to be *first*, and that it is a spirit which is not like Jesus, since it is not the spirit of humility, which never looks out for self.



2. Jesus felt sorry to see his disciples loving themselves so much, and when they asked him which of them should really be the greatest in his kingdom, he told them that the one who would be great must be the servant of all. Tell how he called a child—maybe it was Peter's little boy,

for they were now at Peter's house—and taking him in his arms, said that to be truly great was to be like a child, loving, obedient, not thinking of himself. This was, no doubt, a happy, humble child, willing to be little and run of errands, and please those who were about him. What an honor Jesus gave to true, loving children! The little ones who do not think about pleasing themselves are the great ones in his kingdom! Teach that this is not the way the world thinks about such things, but we must find what Jesus thinks, and then follow in that way.

3. "How much is it worth?" Ask if children know what this means, and tell that Jesus here teaches how much the kingdom of God is worth. Talk about the eye—how useful it is, what pleasure it gives, etc. Yet Jesus says, if it is going to lead us to any thing unfit for his kingdom we would better pluck it out! Why? Eyes, hands, feet, the whole body, are worth nothing compared to the *truth*, which is God's kingdom in the heart. Show that this truth can be found only in Jesus, who is the truth.

Blackboard.

BY J. E. PHIPPS, ESQ.



This design illustrates the latter part of the lesson, where the Saviour warns the disciples against any sin that would come between them and Christ. A follower of Christ is in danger of falling if he does not give up every thing. The besetting sin that "offends" one is always nearest the dangerous edge, and the lesson of CAREFULNESS in avoiding such sin is intended to be taught.

BE CHILDLIKE IN BELIEVING.
CHARITABLE IN GIVING.
CAREFUL IN LIVING.

1882.]

SECOND QUARTERLY REVIEW.

[June 25]

HOME READINGS.

- M. Lessons I, II. Mark 6. 1-29.
Tu. Lessons III, IV. Mark 6. 30-56.
W. Lesson V. Mark 7. 1-23.
Th. Lesson VI. Mark 7. 24-37.
F. Lesson VII. Mark 8. 1-21.
S. Lessons VIII, IX, X. Mark 8. 22-38; 9. 1-13.
Sa. Lessons XI, XII. Mark 9. 14-50.

REVIEW SCHEME FOR SENIOR STUDENTS.

- I. Repeat the TITLES and GOLDEN TEXTS of the lessons.
- II. State and explain the DOCTRINAL SUGGESTION of each lesson.
- III. Show how in each lesson an ATTRIBUTE OF CHRIST is illustrated.

- Lesson 1. Wisdom.
Lesson 2. Prophetic Power.
Lesson 3. Compassion.
Lesson 4. Prayerfulness.
Lesson 5. Independence.
Lesson 6. Mercifulness.
Lesson 7. Bountifulness.
Lesson 8. Foreknowledge.
Lesson 9. Heavenly Glory.
Lesson 10. Divine Authority.
Lesson 11. Power over Spirits.
Lesson 12. Omniscience.

- IV. Show how in each lesson a PRACTICAL DUTY is enforced.

- Lesson 1. Working for Christ.
Lesson 2. Righteous Living.
Lesson 3. Trusting in Christ.
Lesson 4. Bringing others to Christ.
Lesson 5. Service of the Heart.
Lesson 6. Earnestness in Prayer.
Lesson 7. Insight into Christ's Words.
Lesson 8. Confession of Christ.
Lesson 9. Self-denial for Christ.
Lesson 10. Obedience to Christ.
Lesson 11. Believing Faith.
Lesson 12. Unselfishness.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

- I. State the TITLES of the lessons for the past Quarter.
- II. Repeat the GOLDEN TEXTS of the lessons.
- III. Recall the lessons from the following

LESSON PICTURES.



Lesson I.—Twelve messengers sent out.—Who were they? Who sent them? What were they commanded to do? What power was given them? How are we here taught to speak to others about Christ?

Lesson II.—A prophet's head brought on a dish.—What prophet was it? Where was he? Who had

put him in prison? Who asked for his head? What led her to ask for it? How are we here shown the danger of making rash promises?

Lesson III.—A great crowd fed abundantly with a small provision.—Who fed them? How many people were there? How much food did he have to give them? How were they fed? How much was picked up after the meal? How does this show the grace and power of Christ?

Lesson IV.—Walking on the water.—Who walked? Where was it? When was it? Who saw him? How did they who saw him feel? What did he say to them? What happened immediately afterward? How does this lesson show that we may trust our Saviour?

Lesson V.—Eating without washing.—Who always washed before they ate? Why did they do it? Who ate without washing? How did Jesus defend their conduct? What did he say does not defile a man? What does defile? How does this lesson teach us to watch our hearts as well as our hands?

Lesson VI.—A heathen mother pleading for her daughter.—In what land did she live? To whom did she plead? What did she ask? How did Jesus answer her? What did she say to him about eating the crumbs under the table? How was her prayer answered? How does this lesson teach us to pray?

Lesson VII.—Forgetting to take bread on a voyage.—Who forgot? On what sea did they sail? Against what did Jesus warn them? What did they suppose he meant? What did he mean?

Lesson VIII.—Spitting on a blind man's eyes.—Who did it? What else did he do? Could the man see clearly at once? How did Jesus help him to see more clearly afterward? A bold confession. What did Jesus ask his disciples? Who did Peter say that he was? What did Jesus tell his disciples was soon to happen to himself? How did they receive the news? By what name are we here taught to call Christ?

Lesson IX.—Bearing the cross.—Who spoke of bearing the cross? What did he say? (GOLDEN TEXT.) What gain did Jesus say would be a great loss? Of whom will Christ be ashamed?

Lesson X.—The shining ones on the mountain.—Who was the most glorious? Who appeared with him? Who were the three witnesses? What did one of them say? What voice did they hear?

Lesson XI.—A suffering child.—What was the matter with him? How did he appear? Who had tried to cure him? What did Jesus say to his father? What did he do to the child? What did he say was necessary in order to cast out devils of that kind?

Lesson XII.—The child in the Saviour's arms.—What had the disciples been doing? What did they dispute about? What did Jesus say to them? What did he show them as their example? Wherein should we become like little children?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Learn and repeat the GOLDEN TEXTS for the quarter.

- | | |
|----------------|-----------------|
| 1. He that— | 7. Beware ye— |
| 2. The wicked— | 8. Thou art— |
| 3. I will— | 9. Whosoever— |
| 4. When thou— | 10. And lo— |
| 5. In vain— | 11. All things— |
| 6. The Lord— | 12. I dwell— |

II. Learn the answers to these REVIEW QUESTIONS.

Lesson I.—For what did Jesus send out the twelve disciples? **To preach the Gospel.** What did he command them about their journey? **To take nothing.**

Lesson II.—Who killed John the Baptist? **Herod, the king of Galilee.** Why did he kill him? **On account of a foolish promise.**

Lesson III.—How many people did Jesus feed? **Five thousand.** With how much did he feed them? **With five loaves and two fishes.**

Lesson IV.—How did Jesus come to his disciples in a storm on the sea? **By walking on the water.** What did he say to them when they were afraid? **"It is I; be not afraid."**

Lesson V.—How did Jesus say that the Pharisees honored God? **With their lips, but not their hearts.** What did Christ say were the things that defile a man? **Those which come out of his heart.**

Lesson VI.—What did Christ say to the deaf man in Decapolis? **"Be opened."** What did the people say about the works of Jesus? **"He hath done all things well."**

Lesson VII.—With how much did Jesus feed four thousand people? **With seven loaves and a few fishes.** Against what did he warn his disciples? **Against the leaven of the Pharisees.**

Lesson VIII.—What was Peter's answer when Christ asked, "Whom say ye that I am?" **"Thou art the Christ."** What did Jesus then forewarn his disciples? **That he must die and rise again.**

Lesson IX.—What does Christ require of those who follow him? **To deny themselves and take up the cross.** What did Christ promise to him that loses his life for the Gospel? **He shall save it.**

Lesson X.—What did Jesus do with three disciples on a high mountain? **He showed his glory.** Who appeared with him there? **Moses and Elijah.**

Lesson XI.—What did Christ say to the father who brought his afflicted child? **All things are possible to him that believeth.** How did the father answer him? **"Lord, I believe; help thou mine unbelief."**

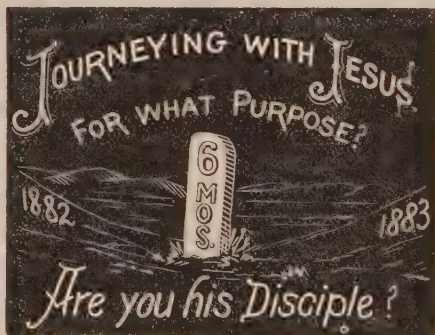
Lesson XII.—Whom did Christ set before his disciples as an example? **A little child.** Wherein should we be like little children? **In lowliness and faith.**

III.—Learn and remember these LESSON TEACHINGS.

- | |
|--|
| Lesson 1. I must work for Christ. |
| Lesson 2. I must never cherish hate toward any one. |
| Lesson 3. I must trust in Christ to care for me. |
| Lesson 4. I must never fear when Christ is near. |
| Lesson 5. I must serve God with heart as well as lips. |
| Lesson 6. I must be like Christ in doing good. |
| Lesson 7. I must never doubt Christ's power. |
| Lesson 8. I must believe in Christ as the Son of God. |
| Lesson 9. I must bear the cross for my Saviour. |
| Lesson 10. I must wait to meet Christ in his glory. |
| Lesson 11. I must have faith in God in trouble. |
| Lesson 12. I must be humble and trustful. |

Blackboard.

BY J. B. PHIPPS, ESQ.



The sixth mile-post in the road is the turning-point, or half-way station. From here it is well to review our journey. For what purpose have you followed Jesus thus far this year? Are you his disciple? Are you one of the Pharisees who questioned him that they might tempt him? Have you followed the multitude carelessly? or have you learned of him the way of life, and are better, and wiser, and truer, than at the beginning of the journey?

A SUGGESTION. Divide the board into twelve spaces, as near square as the shape of it permits. Let each square represent a lesson-picture. Write, in one or two words in each space, the suggestion for the picture, and ask a scholar or class to describe it. For instance, a figure 12 in the first space hints that the picture to be described is that of the twelve messengers; or the words "heathen mother" to suggest Lesson VI.

LESSONS FOR JULY, 1882.

- | | | |
|----------|------------------------|-----------------|
| JULY 2. | A Lesson on Home. | Mark 10. 1-16. |
| JULY 9. | The Rich Young Man. | Mark 10. 17-31. |
| JULY 16. | Suffering and Service. | Mark 10. 32-45. |
| JULY 23. | Blind Bartimeus. | Mark 10. 46-52. |
| JULY 30. | The Triumphal Entry. | Mark 11. 1-11. |

Review Service for the Second Quarter.

Pastor. Who is the central figure of the lessons?
School. Jesus Christ, the Son of God.

QUARTERLY LESSON HYMN L. M.

How beautiful were the marks divine,
 That in thy meekness used to shine,
 That lit thy lonely pathway, trod
 In wondrous love, O Son of God!

O who like thee, so mild, so bright,
 Thou Son of man, thou light of light?
 O who like thee did ever go
 So patient through a world of woe?

O wondrous Lord, my soul would be
 Still more and more conformed to thee,
 And learn of thee, the lowly One,
 And like thee all my journey run.

Superintendent. What is the Title of the first lesson?
Male Bible Class. The Mission of the Twelve.

Superintendent. What is the Golden Text?

Female Bible Class. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

Superintendent. Give an abstract of the lesson.

School. Christ went to his own country, and at Nazareth preached in the synagogue, and the people were very much astonished at his teaching. They did not honor him, however, and so he could do no mighty work there, save that he healed a few sick people. Then Christ sent forth the twelve disciples, two by two, and gave them power over unclean spirits. They went out and preached repentance, cast out many devils, and healed the sick.

Pastor. What are some practical teachings?

School. The lesson teaches Christ's love for men; warns against rejecting the offers of Christ's love; shows that success is sure to follow those who trust in and obey Christ.

Superintendent. The Title of the second lesson is: The Death of John the Baptist.

Boys. The Golden Text: The wicked plotteth against the just, and gnasheth upon him with his teeth.

Girls. The lesson tells of a king's fear: When Herod heard of the works of Jesus he thought that John the Baptist, whom he had beheaded, had arisen from the dead. The lesson tells of a king's folly: On Herod's birthday he made a foolish promise to a girl who danced before him, that he would give her any thing she asked. The lesson tells of a king's crime: The mother of the girl who danced, being angry with John the Baptist because he rebuked her sin, instructed her to ask for his head, which she did; and the king, to please a wicked woman, and to keep a foolish promise, committed the crime of murder.

Pastor. The Doctrine of this lesson is Human Depravity; and the Practical Teachings are: That a good man is held in honor; that terrors accompany a guilty conscience; that there is great danger in following evil influences.

Superintendent. What miracle is the Title of the third lesson?

Bible Classes. The feeding of five thousand people.

Superintendent. What is the Golden Text?

School. I will abundantly bless her provision: I will satisfy her poor with bread.

Superintendent. Where was this miracle performed?

Boys. On the shore of the Sea of Galilee, near Bethsaida.

Superintendent. What characteristic of Christ did it show?

Girls. His compassion.

Pastor. How does Christ show his compassion to the world?

School. By offering free to all men the Bread of Life.

Superintendent. What is the Title of the fourth lesson?

Male Bible Class. Christ Walking on the Sea.

Superintendent. What is the Golden Text?

Female Bible Class. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.

Superintendent. Give an abstract of the lesson.

School. On the evening of the day in which the five thousand were miraculously fed, Jesus sent his disciples by boat to the other side of the Sea of Galilee while he went into a mountain to pray. In the night the disciples were rowing very hard against the wind. Looking up they saw some one walking on the sea, and were very much alarmed, supposing that they saw a spirit. But it was Jesus, who immediately spoke to them, and said, "Be of good cheer: it is I, be not afraid." When Jesus went into the boat the wind stopped blowing, and all in the ship were amazed at his power. When the company landed the people came to them from all sides, and brought the sick, even in beds, to Jesus, and he healed them.

Pastor. What is the Doctrinal Suggestion of this lesson?

Girls. Prayer to God.

Pastor. What Practical Lessons are taught?

Boys. First, that we all need to pray to God. Second, that Christ knows when we are in danger, and comes to us. Third, that if we are Christ's disciples he will take care of us. Fourth, that Christ gives spiritual health to all who touch him by faith.

SINGING BY THE SCHOOL.

7, 6.

I love to tell the story
 Of unseen things above,
 Of Jesus and his glory,
 Of Jesus and his love.
 I love to tell the story,
 Because I know 'tis true;
 It satisfies my longings
 As nothing else can do.

I love to tell the story,
 'Twill be my theme in glory,
 To tell the old, old story
 Of Jesus and his love.

I love to tell the story:
 'Tis pleasant to repeat
 What seems, each time I tell it,
 More wonderfully sweet.
 I love to tell the story,
 For some have never heard
 The message of salvation
 From God's own holy word.

Superintendent. What is the Title of the fifth lesson?

School. The Tradition of Men.

Superintendent. What is the Golden Text?

School. In vain do they worship me, teaching for doctrines the commandments of men.

Superintendent. Who were the Pharisees?

School. A school or party that arose among the Jews after the return from the captivity, and was in its chief glory during Christ's day. Their aim was to maintain the religious and national character of the Israelites, and to keep them separate from the Gentile world. To this end they created a vast system of ceremony and caste, which became, in their eyes, more important than the law of God. Among themselves chiefly, and also in all the nation, it encouraged pride, self-righteousness, and exclusiveness; hence they were in constant opposition to Christ's teaching, and were often denounced by him.

Superintendent. What complaint did the Pharisees make to Christ?

School. That his disciples ate bread with unwashed hands.

Superintendent. What rebuke did Christ make to the Pharisees?

School. That they were hypocrites; that they worshipped God with the lips, but not with the heart; that they rejected the commandments of God that they might keep their own traditions.

Superintendent. What is the explanation of the parable which Christ spoke to the people.

School. That from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man.

Superintendent. What is the Doctrinal Suggestion?

School. The authority of God's word.

Superintendent. What is the Title of the sixth lesson?

Male Bible Class. Sufferers Brought to Christ.

Superintendent. What is the Golden Text?

Female Bible Class. The Lord is good to all: and his tender mercies are over all his works.

Superintendent. Give an abstract of the lesson.

School. While Christ was on the borders of Tyre and Sidon a Syro-Phœnician woman came beseeching him to cast a devil out of her daughter; to whom Jesus replied that it was not proper to take the children's bread and cast it unto the dogs. To which the woman made answer, Yes, Lord; yet the dogs under the table eat of the children's crumbs. As a reward of such faith, our Lord healed her daughter. Jesus then returned to the Sea of Galilee, where he restored hearing and speech to one who was deaf and had an impediment in his speech.

Pastor. What is the doctrine of this lesson?

School. That Christ answers the prayer of faith.

Superintendent. What is the Title of the seventh lesson?

Boys. The Leaven of the Pharisees.

Superintendent. What is the Golden Text?

Girls. Beware ye of the leaven of the Pharisees, which is hypocrisy.

Superintendent. Give an outline of the lesson.

School. Jesus with the multitude: With seven loaves and a few small fishes, Jesus fed four thousand people. Jesus and the Pharisees: They demanded a sign from heaven, tempting Jesus. But he declared that no sign should be given them. Jesus and the disciples: The Lord rebuked their lack of faith and cautioned them to beware of the leaven of the Pharisees.

Pastor. What is the doctrine of this lesson?

Male Bible Class. The danger of error.

Pastor. Give some practical suggestions.

Female Bible Class. Those who have spiritual eyes to see can find a sign in every act of Christ. The greatest of all signs from heaven is the Son of God among men. Signs are ever given in response to men's need, expressed or even unexpressed. Signs are denied those who ask them in the spirit of captious unbelief. Signs are easily misunderstood, even by those who have been taught by Christ. Signs require the receptive and understanding mind, as well as a divine power in their operation.

Superintendent. The Title of the eighth lesson is: Seeing and Confessing the Christ.

Boys. The Golden Text is: Thou art the Christ the Son of the living God.

Girls. The lesson tells of Christ restoring sight to a blind man; of the disciples telling Christ the opinion of men concerning him; of Peter's confession, "Thou art the Christ;" and the prediction of Jesus concerning his persecution, death and resurrection.

Pastor. The doctrine of the lesson is: The Messiahship of Jesus.

SINGING BY THE SCHOOL.

L. M.

Jesus, and shall it ever be,
A mortal man ashamed of thee.
Ashamed of thee, whom angels praise,
Whose glories shine through endless days!

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Superintendent. What is the Title of the ninth lesson?

Bible Classes. Following Christ.

Superintendent. What is the Golden Text?

School. Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Superintendent. What does this lesson teach of self-denial?

Boys. That Christ is of more worth than all things else, and that we should be willing to deny ourselves in order to have Christ.

Superintendent. What does this lesson teach of salvation?

Girls. That it will not profit to gain the whole world if one lose his own soul. Therefore the most important business of every one is to secure salvation.

Pastor. State some practical teachings of the lesson.

School. Those who would enter the kingdom of God must do so by following Christ. Those who follow Christ must deny themselves, since they cannot be at once followers and leaders. Those who follow Christ must walk

by the way of the cross and the trial. Those who, in following Christ, lose all, will find an eternal recompense. Those who follow Christ must follow him openly, owning their leader before the world.

Superintendent. What is the Title of the tenth lesson?

School. The Transfiguration.

Superintendent. What is the Golden Text?

School. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Superintendent. Who were the three witnesses to the Transfiguration?

School. Peter, James, and John.

Superintendent. Who were the two saints?

School. Elias and Moses.

Superintendent. After the event, whom did the disciples see?

School. Jesus only.

Superintendent. What do we learn from this lesson?

School. The divinity of Christ. The reality of the spiritual world.

Superintendent. What is the Title of the eleventh lesson?

Male Bible Class. The Afflicted Child.

Superintendent. What is the Golden Text?

Female Bible Class. All things are possible to him that believeth.

Superintendent. Give an abstract of the lesson.

School. When Jesus and the three disciples went down from the mount of Transfiguration, they found a great multitude, and the scribes about the other disciples, questioning them. When the people saw Jesus, they all ran to him. One of the multitude then told Jesus about his afflicted child, who had a dumb spirit, and he said: "Whosoever the spirit taketh him, he tearth him; and he foameth, and gnasheth with his teeth, and pineth away: And ofttimes it hath cast him into the fire, and into the waters, to destroy him. I spake unto thy disciples that they should cast him out, and they could not: but if thou canst do any thing, have compassion on us and help us. Jesus saith unto him, If thou canst believe, all things are possible to him that believeth." Then the father of the child cried out with tears and said, "Lord, I believe: help thou mine unbelief." Whereupon Jesus cured the child of his affliction.

Pastor. What does this lesson teach?

School. The power of Satan; the power of faith, and the power of prayer.

Superintendent. What is the Title of the last lesson?

Boys. The Child-like believer.

Superintendent. What is the Golden Text?

Girls. I dwell in the high and holy place, with him also that is of a contrite and humble spirit.

Superintendent. Give an outline of last Sunday's lesson.

School. 1. *Child-likeness:* Shown in Christ's rebuke of those disciples who disputed as to who should be greatest. Jesus took a child and set him in the midst of them: "And when he had taken him in his arms, said of them: 'Whosoever shall receive one of such children in my name, receiveth me.'" 2. *Charity:* When the disciples complained of one who was doing the work of Christ, but who followed not them, Jesus said, "He that is not against us is on our part." 3. *Carefulness:* In the remaining verses the disciples were taught to exercise great care not to offend those who trusted in him, and also to be careful lest they themselves should lose their fidelity to him and friendship for one another.

SINGING BY THE SCHOOL.

8. 7.

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Every thing to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer!

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

You and Your "Environment."

BY WILLIAM C. WILKINSON, D.D.

"MAN AND NATURE" is the title of one of Mr. Geo. P. Marsh's books. The book treats of the mutual action of the human race and their physical environment upon each other. The thought is a very suggestive one. It has been thrust afresh into my mind to-day by a conversation held with a stranger casually met, as I sat resting myself, and ready to learn something new, on the steps of a hotel in Toledo. I recalled, in remark, the fact that I had visited Toledo near thirty years before, when, as I observed, the place was a city of great expectations. Some sanguine people at that time predicted that Toledo would be a well-matched rival of Chicago. And, studying the map, I added, one would say that the prediction was not utterly wild. The gentleman with whom I was speaking had his view ripe and ready to utter. Toledo, said he, ought to have been the equal of Chicago. If her harbor had had the depth of water, but, more than that, if her people had had the enterprise, she would have been. But no capital can come here, and there was nothing in the spirit of the inhabitants to invite capital here. "There is no money here now," he said, as he looked round in the manner of a gesture on the solid business buildings in view, "no money here that has not been made here." "Your idea is," I said, "that Toledo is now just what she could not help being—that she owes all to Nature and nothing to men's enterprise?" "That is exactly it," he replied. "Well," I returned, "men's part in the making of a town is great. I have heard it said, and I thought not unreasonably, that after the great fire Chicago would have lost her empire had she sat stunned, and delayed to rebuild, even only a few weeks. A rival emporium might, in the interval have provided the facilities that the commerce already existing demanded, and so have permanently diverted the current of prosperity to other channels."

Whatever the facts may be as to these particular instances, there is no question of the general principle that, for the production of great results in many kinds, man and Nature must act together and reciprocally. It is heavy work to succeed when the cosmic forces are against you. But there are instances of success even under that condition. Look at Holland, struggling century by century against the ocean, and prevailing. Look at Berlin, a great city, with no care for its greatness but the will and grit of its human creators. There is relief in reflecting that, after you have reached a certain point and passed it, what you may call the dead-point of your effort, then you may be said almost to have created a kind of cosmic force that works with you. Success succeeds. Rouse, then, your slumbering energies and conquer your circumstances. Do not succumb to be only what you cannot help being. Out with your napkin-enfolded talent, and put it to use. Are you not well? Well, that is a pity, for physical basis is the first half of the battle. But suspect yourself of being lazy, or afraid, or shilly-shally, or, in short, something else than sick. Up and at it.

Health sometimes consists in not knowing that you are sick. Will is what maintains the differentiation between you and your environment. Make the most of your will. Not in self-will—that would be mad advice, but in faith and obedience toward God. You then have all re-enforcements—for greater is he that is in you than he that is in the world.

Temperance Notes for June.

BY MRS. S. M. I. HENRY.

JUNE 4. THE TRANSFIGURATION.

He was transfigured. His form was changed from that of the "man of sorrows" to the heir of glory. Strong drink will change the heir of salvation to the son of corruption.

It is good for even the drunkard in his filth to come into the presence of Christ, and better yet for him to *build* there, and abide with him. Sometimes men are more *afraid* of Christ and his glory than of vice and its shame.

Jesus only is the hope of the drunkard. *Elias* is a type of the temperance reform: *restoring all things* pertaining to manhood—making ready for Christ.

JUNE 11. THE AFFLICTED CHILD.

We are too apt to take our sorrows and sins to the disciples instead of to Christ. Many of those whom rum has cursed expect deliverance by human help instead of from God.

Some Sunday-school teacher has such a son—bring him to Jesus. "If thou canst believe, all things are possible to him that believeth." But "this kind can come forth by nothing but by prayer and fasting."

JUNE 18. THE CHILD-LIKE BELIEVER.

The man or woman who would win the fallen from their vices, must have the spirit of this unselfish, trusting child.

Those agencies which take men out of saloons, and gambling-dens, and places of vice, are *of* Christ, and *for* him.

If thy hand offend thee by opening the door of the saloon, by taking up the intoxicating cup, and putting it to your own or your neighbor's lips—*cut it off*.

If thy foot offend by walking in evil ways—*cut it off*.

If thine eye offend by "looking upon the wine when it is red," pluck it out.

It is infinitely better to lack in body than in soul.

It is better to be deformed in body than in spirit.

Sacrifice any thing rather than sell the drink of death, or walk in the way that leads to the drunkard's grave.

If your hand touches the wine-cup, your heart will feel the fang of the serpent.

You will lie down at the end of the road which you allow your feet to travel.

If you look upon evil things, you will think evil thoughts, and evil thinking leads to evil living.

Your Own Fault.

BY ABBIE CLEMENS MORROW.

TEACHERS often complain that their pupils will not study the lesson, and not seldom in connection with that complaint one hears the parents severely censured, while the fault is more that of the teacher than the parents.

A youth compelled to study by his parents will not learn so readily or well as one impelled by a wise, affectionate teacher. I heard an intelligent twelve-year-old girl say to her mother, in reply to the question, "Why do you not learn your Sunday-school lesson!"

"O, our teacher don't expect us to study. She never tells us any thing. She just asks the questions, and answers them herself."

The first step toward success in persuading those under your charge to study the lesson is to thoroughly prepare it yourself. Not a half hour's cursory, general looking-over the lesson, but from five to fifteen hours—according to the rapidity of your ability to master the subject—of hard, downright, earnest, honest study!

"Haven't time?"

You forget, ladies, the half hours of desultory talk, the mornings devoted to magazines, the afternoons with friends, the extra flounces, or embroidery, or fancy-work; and you, gentlemen, the hours with your newspapers, the evenings devoted to amusements, the late Sunday morning indulgence, a part or all of which could better be dispensed with than that you should appear before your class with but a meager knowledge of your lesson.

Examine all the Scripture references, making note of those particularly interesting or pertinent, giving them to your pupils to find and read in the class.

Have a clear idea of the Connecting Link. Never leave a lesson unfinished and commence the next Sabbath a new one without a brief synopsis of the events between.

Do not neglect the geography of the lesson. Have the pupils point out to you on the map where the places connected with the lesson are situated.

Look over the illustrations—if you have a copy of Foster—or, better still, search the cyclopedia of your memory for incidents of personal experience to illustrate the lesson.

One way of interesting young people in the Bible is to give each pupil every Sabbath a written question to answer for you on the following Sabbath, as, What persons were prophesied of long before their birth? or, Who laid the foundation of the second temple, and how long after the destruction of the first? Vary the questions to suit the capacity of each pupil. Let the answers be brief, not to take too much time from the lesson.

A little boy bringing home a written question, said enthusiastically,

"Ma, my teacher gives me something to do. I never had one before who did. He's just splendid!"

A young lady member of my Bible class said to me:

"It would be a shame if we did not find the answers to our questions, and study our lessons, when you take so much trouble preparing them."

Teachers, spare no pains to make yourselves thorough Bible scholars; do not forget to beseech the help of God's Holy Spirit, and you will be surprised to see how soon complaint will give place to thanksgiving.

Sunday-School Temperance Sunday.

SUNDAY, JULY 2, 1882.

The first Sunday in July, 1882, has been appointed as a Sunday-School Temperance Sunday, for prayers, songs, speeches, sermons, (if pastors will,) lessons, and concert services in the interest of temperance.

Let us make a grand rally throughout Methodist Episcopal Sunday-schools on that day.

A "Service" will be provided.

Manilla Paper Bags.

BY REV. A. H. GILLET.

A SUNDAY-SCHOOL we know of is provided with manilla paper bags corresponding in number with the number of classes in the school. At the close of each school session the Lesson Leaves are gathered up and placed in these bags, carefully stacked away in the library until the next Sabbath, when, after the opening exercises are concluded, they are brought out and the Leaves distributed. This is a most admirable plan. All interested in secular education should be made acquainted with it. It would prove a great saving in text-books. Let the books be put into the hands of the pupil at the opening of the recitation and gathered up and laid away at the close. The books would last a great deal longer, and then it is safe to assume much would be gained in the smoothness and accuracy of the recitation. All would be marked 10x. We like the paper bags, but suggest a different use. Let the Leaves be distributed at the close of the school and then, after the school opens, let them be gathered up, together with the teachers' "helps," and put into the bags and stacked up on the platform. We should then have in the Sunday-school recitations and not reading lessons.

Be docile to thine unseen Guide;

Love him as he loves thee;

Time and obedience are enough,

And thou a saint shalt be.—*Faber.*

Book Notices.

The Voice of the Home; or, How Roy Went West, and How He Came Home Again. By Mrs. S. M. I. Henry. New York: National Temperance Society and Publication House. A temperance book worth reading because written by a woman of brains and of literary ability; who has a heart full of sympathy with the fallen, and a remarkable record of practical, philanthropic, self-denying labor for the enslaved. Let this book go everywhere. It is dedicated delicately and affectionately to her children.

Forty-Fifth Annual Report of the Board of Education. Boston: Rand, Avery & Co. A book of statistics, method, and philosophy; a "report" which makes material and gives a certain inspiration out of which reports will come in the future. A book of ideas.

Charles Lamb. By Alfred Aimsy. New York: Harper & Brothers. The story of a sad and singular life, out of which came many brilliant and many wise things. Laughter and tears alternated strangely in his career.

The Ohio Educational Monthly and National Teacher. Edited and published by Samuel Findley, Akron, Ohio. \$1 50 a year. If the first number under Prof. Findley's editorship be a specimen of what he intends to do, every teacher ought to take the O. E. M. and N. T.

Notes on the International Sunday-School Lessons for 1882. By Rev. R. R. Meredith. Boston: Congregational Publishing Society. An excellent manual by a practical teacher and an able preacher.

European Breezes. By Marie J. Pitman, (Margery Deane.) Boston: Lee & Shepard. New York: Charles T. Dillingham. A woman's story of wanderings beyond the ocean in Germany, Austria, Hungary, and Switzerland, with a good chapter to close with on "What it Costs to Travel in Europe."

Popular Astronomy. By Simon Newcomb, LL.D. New York: Harper & Brothers. The fourth edition of a great book, well-written by a competent specialist. Ample illustrated.

Franklin Square Library. New York: Harper & Brothers. No. 223. *Hesperotheren.* By William Howard Russell, LL.D. A Record of Rambles in the United States and Canada in 1881. Price, 20 cents. No. 234. *Love the Debt.* By Basil. Price, 20 cents. No. 235. *Beggar My Neighbor.* By E. D. Gerard. Price, 20 cents. No. 236. *Memories of Old Friends.* By Caroline Fox. Price, 20 cents. No. 237. *Tom Brown's School Days.* By an Old Boy. Price, 10 cents. No. 238. *Till Death Do Us Part.* By Mrs. John Kent Spender. Price, 20 cents. No. 239. *The Fixed Period.* By Anthony Trollope. Price, 15 cents.

Bright Days Abroad. A Summer Tour in Europe. By Rev. E. K. Young. Cedar Falls, Iowa: Gazette Steam Book and Job Printing House. An entertaining story of a season beyond the sea; written by a pastor for the pleasure of his own people. It is worth the reading by those who are not of his flock.

The Manifesto of the King. An Exposition of the Sermon on the Mount. By J. Oswald Dykes, M.A., D.D. New York: Robert Carter & Brothers. Three volumes in one. Evangelical and earnest.

Christian Holiness. Its Philosophy, Theory, and Experience. By Rev. S. H. Platt, A.M. Brooklyn: The Hope Publishing Co. A little book originally issued years ago—now revised and republished. Such books do good.

The Wondrous Sickle; or, Hours with Orientals. By A. L. O. E. New York: Robert Carter & Brothers. Flowers and jewels and relics—full of Christian thought as gathered and given by the versatile A. L. O. E.

Aspects of Christian Experience. By Bishop S. M. Merrill, D.D. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. Solid reading, full of vigorous thought, and tending to the promotion of vital piety.

A Day's Pleasure, and Other Contributions of Q. Q. By Jane Taylor. New York: Robert Carter & Brothers. A republication of some of the sensible things written for and read by the children and youth of two and three generations ago.

Prudence; A Story of Aesthetic London. By Lucy C. Lillie. New York: Harper & Brothers. A timely picture of the worthiest side and the weakest side of the present aesthetic movement.

Heroes of Holland. By Charles K. True, D.D. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. An account of William of Orange, John Barneveld, and other illustrious names in the history of Holland.

Field Botany. A Hand-Book for the Collector, Containing Instructions for Gathering and Preserving Plants and the Formation of the Herbarium. By Walter P. Manton. Boston: Lee & Shepard. New York: Charles T. Dillingham. A primer of practical hints in seven short chapters, 1. Outfit; 2. On Collecting; 3. Pressing and Preserving; 4. The Herbarium; 5. Leaf Photography; 6. Printing Plants; 7. Floral Designs; Skeleton Leaves.

The World's Foundations; or, Geology for Beginners. By Agnes Giberne. New York: Robert Carter & Brothers. Written to make geology popular. The book contains three parts: Part I. How to Read the Record. Part II. A Story of Olden Days. Part III. The Past in the Light of the Present. The author believes in a beginning and in a Beginner, in Genesis as well as in geology.

Cared For; or, The Orphan Wanderers. By Mrs. C. E. Bowen. New York: Robert Carter & Brothers. A story of childhood, orphanage, and providence.

Hugh Miller's Works. An edition in six large volumes of the life and writings of the distinguished and devout Scotch naturalist. Published by Robert Carter & Brothers. The twelve original volumes in six, and sold for \$9, instead of \$18.

A Manual of Historical Literature. Comprising Brief Descriptions of the Most Important Histories in English, French, and German, together with Practical Suggestions as to Methods and Courses of Historical Study. By Charles Kendall Adams, LL.D. New York: Harper & Brothers. A rich reference book. The Introduction, on "The Study of History," is followed by chapters containing a descriptive list of books in general and national history. A book for every student in any department of history.

Conversation: Its Faults and Graces. Compiled by Andrew P. Peabody, D.D., LL.D. Boston: Lee & Shepard. New York: Charles T. Dillingham. A compilation of much value. It contains Dr. Peabody's address to Young Ladies, Francis Trench on Conversation. A word to the wise on current improprieties of expression in reading and writing, etc.

The Reading Club and Handy Speaker. Edited by George M. Baker. Boston: Lee & Shepard. New York: Charles T. Dillingham. This is No. 10 of a good series.

Money-Making for Ladies. By Ella Rodman Church. New York : Harper & Brothers. A much-needed discussion of what women may do to earn a living. The topics considered are : Boarding-houses and housekeeping, needle-work, teaching, writing, art industries, house decoration, agencies, gardening, floriculture, bee and poultry raising, etc. Excellent, sensible, practical.

M. Tullii Ciceronis : De Finibus Bonorum Et Malorum. Libri Quinque D. 10. Nicolaus Modrignus Recensuit et Enarravit. Novi Eboraci, Apud Harpers Fratres, MDCCCLXXXII.

Shakespeare's Comedy of Love's Labor Lost. By William J. Rolfe, A.M. New York : Harper & Brothers. Like the other books of this series, finely illustrated by notes and engravings.

Gleams from the Sick Chamber. By the author of "Morning and Night Watches." New York : Robert Carter & Brothers. Memorial thoughts of consolation and hope gathered from the Epistles of St. Peter. "A book alone for sufferers."

The Lost Estate, and Other Stories. By Mrs. J. P. Ballard. New York : National Temperance Society and Publication House. A bundle of short stories in the interest of temperance.

Bits from Blinkbonny ; or, Bello' the Manse. By John Shattuck. New York : Robert Carter & Brothers. A bright and bonny book—a tale of Scottish village life between 1841 and 1851.

Covenant Names and Privileges. By Rev. Richard Newton, D.D. New York : Robert Carter & Brothers. A volume of twenty sermons by the devoted and catholic-spirited Newton, whose heart is full of love, and whose pen makes thought clear as crystal to the old and the young.

The Merry Wives of Windsor. Edited with Notes by William J. Rolfe, A.M. New York : Harper & Brothers. It contains the history of the play, the sources of the plot, with critical notes. Beautifully printed and illustrated.

A Short History of Education. By Oscar Browning. Being a Reprint of the article "Education," from the Ninth Edition of the Encyclopedia Britannica. Edited, with an Introduction and Bibliographical Notes and References, by W. H. Payne, A.M., Professor of the Science and Art of Teaching in the University of Michigan. Published by C. W. Bardeen, Syracuse, N. Y.

Old Greek Education. By J. P. Mahaffy, M.A. New York : Harper & Brothers. Another volume of the educational library, edited by Philip Magnus. It is a small manual, and gives a most entertaining and useful account of the early and later education of the Greeks—Primary, Domestic, Physical, Musical, Military, Rhetorical, University.

Memoirs of Prince Metternich, 1830-1835. Edited by Prince Richard Metternich. Translated by G. W. Smith. Volume 3. New York : Harper & Brothers.

The Making of England. By John Richard Green. New York : Harper & Brothers. In bold and clear type, with ample margins and numerous maps, the English historian here gives us an account of Britain and its foes ; the conquests of the Saxon shores ; the conquests of the Engles, of the Saxons, the settlements and strifes of the conquerors, the Northumbrian supremacy, the Church and the Kingdoms, and the three kingdoms from the close of the seventh century to nearly the middle of the ninth.

Whisper Songs for June.

TENTH LESSON.

A LITTLE child may, by thy grace,
Be with thee where thou art,
To see the shining of thy face,
And lean upon thy heart.

ELEVENTH LESSON.

O gracious Saviour ! at thy word,—
"Bring thou the child to me,"
We come to claim thee as our Lord,
And leave him there with thee.

TWELFTH LESSON.

He calls the children to his side,
He holds them to his breast ;
"Begone, proud man, with all thy pride,
Come, little ones, and rest."

LESSONS FOR 1882.

Second Quarter.

- Apr.* 2. THE MISSION OF THE TWELVE....Mark 6. 1-13.
9. DEATH OF JOHN THE BAPTIST....Mark 6. 14-29.
16. THE FIVE THOUSAND FED.....Mark 6. 30-44.
23. CHRIST WALKING ON THE SEA...Mark 6. 45-56.
30. THE TRADITION OF MEN.....Mark 7. 1-23.
May 7. SUFFERERS BROUGHT TO CHRIST..Mark 7. 24-37.
14. THE LEAVEN OF THE PHARISEES..Mark 8. 1-21.
21. SEEING AND CONFESSING THE
CHRIST.....Mark 8. 22-23.
28. FOLLOWING CHRIST.....Mark 8. 34-38
and 9. 1.
June 4. The Transfiguration.....Mark 9. 2-13.
11. The Afflicted Child.....Mark 9. 14-32.
18. The Child-like Believer.....Mark 9. 33-50.
25. Second Quarterly Review.

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.

TERMS : SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

Orders may be directed to WALDEN & STOWE, Cincinnati, Chicago, and St. Louis ; J. B. HILL, San Francisco, Cal. ; J. P. MAGEE, Boston ; J. HORNER, Pittsburg ; H. H. OTIS, Buffalo ; PERKINPINE & HIGGINS, or J. B. McCULLOUGH, Philadelphia ; D. H. CARROLL, Baltimore.

RATES FOR ADVERTISING.

EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....\$1 per line.
Less discount on six months' contract.....10 per cent.
Less discount on one year's contract.....20 per cent.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.